

HISTORY OF MARYLAND

CLASSIS

REV. GUY P. BREADY







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THE MEMBERS OF MARYLAND CLASSIS. 118th. ANNUAL MEETING.  
Grace Reformed Church, Frederick, Md., February 8-9, 1938.



HISTORY

OF

MARYLAND CLASSIS

Of the Reformed Church in the United States

OR

The History of the Reformed Church in Maryland

Since 1820.

BY

REV. GUY P. BREADY



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DEDICATED TO MY MOTHER.

Whose loving self-sacrifice made my entrance into the Christian Ministry possible.



## P R E F A C E

The preparation of the History of Maryland Classis has been humbly undertaken in the hope that the story of this venerable and useful Body of the Church, soon to be dissolved, may be interesting to the ministers and members of its congregations; also, that in the organization of the Synods and consequent loss of the identities of the Classes, the important part which Maryland Classis has had in the development of the Reformed Church and the promotion of the Kingdom of God may not be forgotten.

So far as the author knows this is the first attempt to place the historical data relating to any Classis into a volume; although just recently another Classis of the Synod of the Potomac has appointed a Committee to prepare a history of that Classis, an example that might well be followed by every Classis of the Reformed Church. There is much important Church history hidden in the old Classical Minute Books, history that ought not to be lost.

The plan of this book is simple. The years intervening between the organization of the Classis and the present have been divided into four convenient Periods, the reason for which will appear as one reads the book. The material for each Period has been presented from three points of view; the History of Classis as a Body of the Church, its organization, procedure, and administration; a brief story of each congregation and Charge in the Period under consideration; and the relation of Classis to the Synod and to the Church as a whole, especially with respect to its benevolent activities.

To the reader this routine for each Period may seem monotonous. But the activities of Classis as regards such denominational projects as Missions, the Seminary, etc., are interesting and intelligent only as they are presented in relation to the Period in which they occurred. The author has tried to write into the historical narrative of each Period *the spirit of that time* as it became so apparent to him in his reading of the original Minutes.

For the same reason the data relating to each congregation is presented by Periods rather than as a whole. This plan may be inconvenient to anyone trying to read the history of any one congregation, but the story in one Period has been so joined to that of the Period preceding, that by using the index, one may trace the history of a congregation from 1820 to 1938 without difficulty.

No attempt has been made in this book to write the history of any one congregation or Charge. After all this is the history of the Classis, and not primarily the history of its congregations. The historical references to each congregation are necessarily limited to those matters which were reported to Classis by the respective pastors and considered to be of sufficient importance to be recorded in the Minutes, and to those af-



fairs of the congregations in which Classis was especially interested and upon which Classical action was taken. It is to be regretted that reports of Committees on the State of Religion were not more concerned with items of congregational progress, such as church erection and repairs, organization of congregations, etc. It is only in recent years that reports of this character have been presented. A much better History of Classis could have been written if pastors had been more careful, especially in the early years, in the preparation of statistical reports. There is here, however, sufficient historical material to serve as the skeleton for the history of any congregation of Classis.

In the preparation of this book, the author has tried to accomplish two things: to present a readable history, and to preserve important historical reference material. The reference material has been concentrated especially in the Appendices.

Attention is called to the material relating to the actions of the parent Synod in authorizing the organization of Classes, including the first Classical Constitution. So far as the author is aware this material has never appeared in any church History, and until now has never been published in the English language.

Grateful acknowledgment is made to Maryland Classis for its official recognition of this book and for its action in having an English translation made of those portions of the Minutes which were originally written in German. The work of translation was done in 1937 by Rev. Miles S. Reifsnyder, Pastor of Emmanuel (Baust) Church.

The author expresses his deep appreciation and thanks to Rev. Dr. William A. Korn, of Lancaster, Pa., for his invaluable aid in the translation of portions of the Minutes of the Synod of the United States; and especially to Rev. E. Lewis Higbee, pastor of the Church of the Incarnation at Emmitsburg, who kindly and patiently read the History, chapter by chapter, as it was written, whose suggestions have been so helpful, and whose moral encouragement greatly influenced the author to finish the work when he was inclined to abandon it.

Finally, the author desires to record his gratitude to the brethren of Classis, ministers and elders, and former members, who at their own expense have added much to the value of the book by furnishing cuts and photographs for the illustrations.

GUY P. BREADY.

Taneytown, Md., April, 1938.



# HISTORY OF MARYLAND CLASSIS

## CHAPTER 1

### INTRODUCTION.

The organization of the original Classes in the German Reformed Church, of which Maryland Classis was one, was the outgrowth of two well-defined movements which developed, the one in the closing years of the Eighteenth Century and the other in the early years of the Nineteenth. These movements culminated in two far-reaching events; namely, the Separation and Independence of the Church from the Synods of Holland, and the Division of the Territory of the Church into Districts.

#### A. INDEPENDENCE FROM HOLLAND.

It is estimated that before 1740 at least 15000 members of the Reformed Church were in America. Hordes of immigrants, driven from Germany, had come through Holland to America, bringing with them their native customs, their language, and especially their religion. Of the refugees, most of whom settled in eastern Pennsylvania (although many had gone on into Maryland, Virginia, and the Carolinas), some were Moravians, Mennonites, and Lutherans, but of the whole number more than half were Reformed. In some cases the people brought their pastors with them, in other instances ministers had been supplied by the Synods of Holland to attend and minister spiritually to these persecuted people in their new land. The Reformed Church can never be sufficiently grateful to the Church of Holland for thus extending a helping hand in the time of their great need. To the time of Schlatter's first visit and for many years afterwards there was not a single native-born minister of the Reformed faith in the New World.

These Reformed people were scattered over a considerable territory. In the wilderness, where they had found a home, nearest neighbors were often miles away. It was to be expected, of course, that many obstacles would be found standing in the way of the development of congregations and churches, and yet we find that they were peculiarly loyal to the faith of their fathers. Of their own accord, without the presence or aid or encouragement of ministers, without the help of large church centers, in the midst of an almost desperate struggle for existence, these brave people, our Reformed forbears, erected their rude church and school buildings in the forests, assembled regularly on the Sabbath Day for worship, brought up their children in the fear of God, and looked forward hopefully to the day when they might enjoy the exercise of their Reformed religion under more favorable circumstances.

The Church of Holland, which was responsible for most of the missionary enterprise of the Reformed Church in the Eighteenth Century,



had assumed the responsibility of caring for the infant congregations of the Church in America. To this end, for many years (almost a century) the Dutch Church sent over contributions for ministerial support, together with books, and now and then an ordained minister. We find that John Philip Boehm was making regular reports to the Synods of Holland as early as 1734. However, the work was entirely unorganized, for when Schlatter came, he found that the four men who were working within a short distance of Philadelphia; namely, Boehm, Wiess, Rieger, and Dorsius, had never held a meeting together for the purpose of promoting the affairs of the Church, and some of them had never even seen one another.

The first, and up to that time, the most forward step, was taken by the mother Church in 1746 when Michael Schlatter, a native of Switzerland, was commissioned to visit the churches in America. He was sent as a special deputy and clothed with almost episcopal powers to visit congregations or groups of Reformed people where no congregations existed, to gather them together and organize them into congregations and set church officers over them, to promote the buildings of churches, to ascertain how much in the way of ministerial support could be pledged in each congregation or community, to organize the congregations into pastoral Charges, and to settle, as far as the supply of ministers would permit, regular pastors in these Charges. Schlatter was well-chosen for this task. Immediately upon arriving in Philadelphia, he began the work. On the very next day after his arrival he visited Boehm at Witpen, and soon afterwards, he went to see Dorsius. Before the first Coetus in September 1747, he had made at least four journeys, one of which extended across the Susquehanna into what was regarded as a dangerous unknown wilderness, through Maryland and as far south as Virginia.

One of the important missions of Schlatter was to organize the ministers in America into some sort of organization for the purpose of giving the pastors opportunity of becoming better acquainted with one another, to devise means for more efficient work, but especially to provide an avenue for the more efficient and equitable distribution of the funds which were regularly contributed by the Holland Synods. Before attempting to hold a formal meeting, Schlatter visited each pastor to acquaint him with the plan and to secure his support and co-operation. Weiss had already spoken of such an organization; Boehm had hoped for it; and Rieger had gone so far as to offer a plan by which the scattered congregations through their representatives could be brought under the supervision of the mother Church. His proposal was that the Synods should begin to aid those congregations which were willing to subordinate themselves to such supervision in the hope that others would be willing also to join in the movement in order to reap the benefits, and thus a Coetus could be formed. It was necessary, however, that actual organization should be under the direction of some one who was more or less of a stranger and had not been involved in any of the controversies which even at that early day were plaguing the Church.



Schlatter was able to bring about such a meeting, for on September 29, 1747, the three ministers before mentioned; namely, Weiss, Boehm, and Rieger, together with twenty-eight deputies or elders, met with Schlatter in the Church at Philadelphia and organized the "Coetus of the Reformed Church in Pennsylvania." The elders represented the following congregations: Philadelphia and Germantown; Faulkner Swamp, Providence, and Witpen Township; Old and New Goshenhoppen and Great Swamp; Schaeffer's Church and Erlentown Congregation in Conestoga; Tulpehocken; Skippack; Indian Field; Springfield; Blue Mountain and Egypt; Little Lehigh; Saucon at Herzel's; and York (Jorgtown). Dr. Harbaugh says that Dorsius (also spelled "Dorsitus" and "Dorstius" was present, but that is an error. Dorsius was "Providentially prevented from attending and had to be content with sending a friendly letter." The Minutes of this first Coetus mention only the four ministers (including Schlatter) and twenty-eight deputies. Schlatter, by order of the Holland Synods, was President, and was charged with the duty of sending a report of the proceedings to the Reverend Fathers in Holland.

The Coetus was able to hold an annual meeting in every year from 1747 until 1792 inclusive, except 1779, when on account of danger in traveling because of the Revolutionary War, the brethren were not able to come together. There were informal or quasi meetings in 1749, 1753, and in 1778 on account of the lack of quorum, but all these were followed by regular meetings in the same season except in 1778. There was a rival or schismatic meeting at the same time of the regular meeting in 1753.

The organization of the Coetus was a great blessing to the Church. The desires of the Synods were almost entirely realized in that the ministers for the most part, although being compelled to make long and perilous journeys, were regular in attendance at the meetings. The Church was able to form some idea of its size and resources through the geographical and statistical reports. These reports, however, were never complete and the totals were always too low; first, because some members of the Coetus would neglect to hand in reports, and second, because many of the congregations and ministers never did become members.

One of the immediate needs of the Church in America was more ministers. Schlatter made a visit to Europe and returned in 1752 with six young ministers: William Otterbein, William Stoy, John Waldschmidt, John Casper Rubel, John Jacob Wissler, and Theodore Frankfeld. Their coming helped for the time to supply the pressing need for pastors, although most of them gave Schlatter and the Coetus considerable trouble before they had been in America very long. Rubel, upon his arrival in Philadelphia, proceeded to ingratiate himself with the congregation in Philadelphia with the result that he was able to displace Schlatter, the regular pastor. He was able to draw Waldschmidt and Wissler with himself into revolt, so that these, together with Weiss and Boehm, were responsible for the rival Coetus in 1753. Wissler and



Frankenfeld lessened their usefulness considerably by excessive drinking. Frankenfeld was assigned to serve the congregations at Monocacy and Frederick, but he died after having been twelve years in America. Schlatter was no longer a member of the Coetus after 1755.

In 1792, the last meeting of the Coetus before the final break with Holland, thirteen ministers were present, and six absent. No statistics are given for that year. The 1791 statistics report 3200 families, 945 baptisms, 544 confirmations, 33 schools, and 1108 scholars.

The separation from Holland came rather suddenly, although several very apparent trends made the final break inevitable. The chief reasons for the separation are as follows:

1. The political independence of the States. The citizens of the young Republic, having successfully thrown off the yoke of a European power, were naturally in such a state of mind that they could not be content until they had become ecclesiastically independent also.

2. The great distance from Holland, the poor and uncertain facilities for correspondence under circumstances when delay was inconvenient and dangerous.

During the winter, sailings of ships were practically abandoned. Maritime casualties were frequent. Reports of meetings of the Coetus and Coetal letters were not delivered in Holland until months after they had been dispatched. On several occasions they were lost. As early as 1757, the Synods had demanded that duplicate reports be sent on different ships to guarantee as far as possible the safe arrival of the communications. Similarly, letters from Holland were delayed. A question asked or authority requested might not be answered and delivered to the Coetus in time for its meeting a year afterwards. In 1786 the Coetus complained that its letters sent in 1784 and 1785 had not yet been answered. Much harm resulted, especially as regards requests to ordain and settle ministers over congregations, whose need for spiritual oversight was urgent and imperative.

3. A difference of opinion between the Synods and the Coetus as regards the authority and prerogatives of the Synods. The Synods jealously and persistently refused to allow the Coetus to ordain ministers until permission from Holland had been secured. They were just as peremptory in refusing the Coetus authority to establish a school for the preparation of young men for the ministry in America.

4. The growing conflict in language. The Synods insisted that reports be translated into the Dutch language before being sent to them. In the early days of the Coetus this was no problem, for most of the ministers were able to use Dutch sufficiently well to prepare the reports in that tongue. In a few of the congregations, the Dutch language was used in the Sunday services. But the language generally in use among the Reformed people was German, and as the number of ministers from Europe became less, and the affairs of the Coetus fell more and more under the control of ministers who had been born in America, it became increasingly difficult to find someone who could translate the Minutes. Stoy,



who served several terms as Secretary of the Coetus and who was a good Latin scholar, sent the Minutes in Latin, but, as Dr. Good says, the Synods soon got tired of Stoy's Latin and ordered that no more communications be sent in that language. Nor was the difficulty abated on account of the inability of the Synods to understand either Latin or German.

5. The political uncertainty in Holland. Since the land of the Dutch was over-run by the French, there was a growing uneasiness in America that the French yoke might spread to this country, especially in ecclesiastical matters.

6. A feeling among the Reverend Fathers in Holland that the American churches were no longer in need of aid from the mother Church. They pointed to the fine church buildings which had been erected here and there and took the position that congregations who were able to worship in such expensive buildings ought to be able to pay the salaries of their pastors without aid from Holland. The annual contributions from the Synods, chiefly for pastoral support and for the Widows' Fund, had been the principal bond which had held the American congregations in organic connection with the Holland Church through all the years. If, as seemed probable, these contributions were to cease, the churches in America felt that there was no further reason for their continued allegiance to the Church in Holland.

The particular Acts of the Coetus which brought about the separation are:

1. Preliminary but yet decisive steps to establish a school in America to prepare young men for the ministry. The Synods were most bitter in their opposition to the project. For several years previous to 1787, the Coetus had broached the question. The Synods knew of the interest of the American Church in the establishment of the new High School (Franklin College), at Lancaster, and looked upon the whole project with a suspicion that the Coetus would use the school as a wedge to drive the mother Church and the Coetus still further apart. This was true especially because the Synods had not forgotten that the Dutch Church in New Jersey and New York had asserted its independence in connection with the establishment of a theological professorship at Rutgers College. The Coetus was aware of the suspicious attitude of the Synods and was most respectful in its reports on the matter. The attendance of the Coetus in a body at the opening of the High School in 1787 almost precipitated a crisis, especially in view of the fact that the regular meeting of the Coetus, which was to be held in Lancaster that year, was postponed for almost a month in order that the time of the Coetus and the opening of the High School might coincide. When the report of the proceedings was received, the Synods asked some very pointed questions about the school with regards to its connection with the English school authorities and about its ultimate aim as an institution for theological instruction. One of the fears of the Synods lay in the increasing use of the English language as a means of alienating the congregations from the mother Church.



To allay such suspicions, the Coetus explained its connection with the idea of providing for theological instruction in America with the following:

"For several years we have seriously considered a subject of great importance for our church in this country.

"The matter which weighs upon us, as was also mentioned in the letters sent last year to the Reverend Fathers; the establishment of a school in the central part of the State of Pennsylvania, in which young men might be prepared for the ministry.

Then followed the motives which actuated the Coetus to this course, and which were as follows:

A. "The great trouble and expense of sending ministers, who sometimes prove failures by bringing a stain with them, or because they cannot accommodate themselves to the ways of this country."

B. "There are many young men of great ability in this country who would like to devote themselves to the ministry if they had an opportunity; also native ministers are more acceptable to the congregations than are foreigners."

C. "The establishment of English schools, which the Coetus fears may tend to suppress the German language and be to the disadvantage of the Reformed Religion."

The Coetus was careful, however, not to stir up any more suspicion, for the report said in the next paragraph:

"This project does not at all aim at our separation from the Reverend Fathers. This would not only be the basest ingratitude, but also the greatest folly; ingratitude with respect to the many benefits received, folly because of the benefits which we still hope for."

All this diplomacy, however, was without effect, for the Synods in Holland not only refused to make any contribution toward the support of teachers in the projected schools, but they forbade the Coetus to take any part in the plans looking to the preparation of students in America for the ministry.

2. The refusal of the Coetus to accept some of the ministers sent by the Holland Synods. The case of Pick was an example. Pick, upon his arrival in New York, sent an insulting letter to the Coetus, demanding a considerable sum of money to discharge a debt of large proportions, incurred before he had left Europe and while on shipboard. The Coetus was both unable and unwilling to meet the demands, with the result that Pick became a minister of the Dutch Reformed Church. Another example is that of Pernisius, who was sent from Holland and assigned to a Charge in New Jersey. Before long, however, the congregation returned him to the Coetus with the word that he was not acceptable. Coetus tried to place him elsewhere without success, and was finally compelled to report to the Synods that there was no place for him. Pernisius was afterwards convicted of the murder of a beggar who came to his door. Because of this occasional refusal or inability to use the foreign ministers, the Synods came to feel that the Coetus did not care to receive any

more foreign pastors, and that the Coetus did not appreciate the efforts of the Synods in trying to supply them.

3. The persistent decision, on occasion, of the Coetus to ordain ministers without the permission of the Church in Holland. From the beginning, the Synods had insisted that their approval must be obtained before any candidate could be ordained by the Coetus, in order that no unworthy candidate might be admitted to the ministry. The Coetus had always acknowledged the authority of the Synods in this respect, even as late as a few years before the separation. The acts of the Coetus, however, are not consistent with respect to ordinations, for on some occasions the Coetus waits for authority to ordain, on other occasions it ordains without permission and explains to the Synods later, and on still other occasions, it ordains without explanation. To show these different attitudes on the part of the Coetus as regards ordination, I quote from the Minutes of several years.

The case of Philip Pauli. "It was therefore resolved that after satisfactorily passing his examination, he shall be ordained in the congregation that will call him, which will probably be Reading. We hope that the Reverend Fathers will approve our action." Minutes of 1786.

"This gentleman (Mr. Pauli) was examined last year by a Committee of the Reverend Coetus and was found at that time not prepared. Therefore, it was resolved that Mr. Pauli again submit to an examination before anything is to be done in this matter." Minutes of 1787.

"Because he has the consent of your Reverences, esteemed Fathers, therefore, a second examination has been granted him." Minutes of 1788.

He must have been ordained without further word from Holland, for in 1792 the Minutes say that he had already been ordained for several years.

The case of Chitera. "Mr. Chitera appeared in person for ordination"... "Since the Reverend Fathers have already given their kind approval. "It was resolved that he shall be ordained according to your will and the prescribed order of our Church." Minutes of 1778.

The case of Runckel. In 1777 J. William Runckel (who afterwards became the first President of Maryland Classis) had applied for examination at the meeting of the Coetus in Reading. He was examined and licensed, and was promised ordination the next year if the approval of the Reverend Fathers could be obtained. In 1778 when no regular meeting could be held on account of the absence of a quorum, the few members who were present examined Runckel and he was then ordained, although there is on record that the permission of the Reverend Fathers had been obtained in the meantime. At the 1779 meeting, the ordination conferred a year before by a few members upon Mr. Runckel, was confirmed by the whole Coetus.

The case of Hautz. "Anthony Hautz was examined thoroughly; Coetus used most of an afternoon to examine him. He was found qualified for ordination and for the ministry. Nevertheless, the Coetus required of him a pledge which he read aloud and signed in the presence



of the Coetus." Then follows the pledge which resembles the pledge required of candidates at their licensure. Minutes of 1787.

"Concerning Dominie Anthony Hautz, whom we ordained and installed without the consent of the Reverend Fathers, we must indeed confess that we acted too hastily and therefore cannot stand before the Reverend Fathers. Although at the time opposition and remonstrance were not wanting in the Reverend Coetus, yet by the majority of votes it was resolved that Dominie Hautz should be ordained and admitted to the ministry." Coetal Letter of 1790. The Fathers in their rebuke to the Coetus asked for the Pledge required of Hautz, and this was transmitted with the apology.

The case of Gueting. "Mr. George Gueting presented himself for examination and ordination, which was granted after a long discussion, pro and con." The reason for this action was that his congregations (Antietam and adjoining congregations in Washington County, Maryland) were feeble and scattered, and not able to raise half a salary; thus no minister from Europe would be deprived of a place because of him. Also, he would be able to render assistance to Mr. Otterbein, who evidently had these congregations under his care, and who was not able to visit them often. The Fathers evidently raised no objection to this action since no further mention is made of it. Minutes of 1788.

The case of Faber. "By a majority of votes he was recognized as qualified for the ministry, and it was resolved that Hellfrich, Blumer, Pomp, and Dillacker ordain him as soon as possible." Minutes of 1791.

The case of Mann. "The question was put in the Coetus and it was resolved that Blumer and Hellfrich ordain him at such time as they shall appoint."

The cases of Stock and Rahauser. I mention these cases prominently because their ordination is given as the immediate occasion of the separation from Holland.

In 1790 a request came from Blue Mountain and the congregation on the Susquehanna for Jonathan Rahauser to be examined and ordained, and sent to them as their pastor. The Coetus resolved to examine him and report the result of their examination to the Reverend Fathers in Holland.

At the same time a similar request came from the elder at York for Philip Stock. The action was: "But as we are not permitted, according to the last letters from Holland, to ordain anyone without the consent of the Reverend Synods and the Classis of Amsterdam, it was resolved by a majority of votes and after much debating to postpone the ordination and to await the consent of the Reverend Fathers in Holland." Evidently the Coetus remembered the stinging rebuke they received on account of the hasty ordination of Hautz and did not intend to bring the ire of the Reverend Fathers down upon them again.

When the Coetus met in 1791, the following was the action: "As the Reverend Coetus has received no reply from their Reverend Fathers concerning the ordination of Messrs. J. Philip Stock and Jonathan Ra-

hauser, and as the circumstances of the congregations are very pressing, it was resolved that both these gentlemen be ordained, which ordination took place accordingly the same evening."

(Note that although the ordination was without permission from Holland, no pledge was required.)

In the ordination of Stock and Rahauser the Coetus realized that the Rubicon had been crossed. It preferred to brave the ire of the Reverend Fathers rather than endure long delays for replies to their reports and requests. Events now moved swiftly, for the Coetus supplemented its action on the ordination of Stock and Rahauser with a resolution that was intended not to be an apology. The Fathers might interpret it as they would. This resolution, together with similar ones passed at the sessions of 1792 and 1793 constitute what I shall call the "Acts of Separation."

### THE ACTS OF SEPARATION.

1. The first has to do with the matter of ordination. It was passed at the session of the day following the ordination of Stock and Rahauser, and is as follows: "It was resolved that the Coetus has the right at all times to examine and ordain those who offer themselves as candidates for the ministry, without asking or waiting for permission to do so from the Fathers in Holland."

Also, in connection with the foregoing: "It was resolved that the Coetus each time (that it ordains) furnish the Reverend Fathers with a report of their proceedings, accompanied with suitable explanation when it is necessary."

2. A Constitution. The action of the Coetus in appointing a Committee to prepare a constitution and the adoption of the same was perhaps a more decisive and determined Act of Separation than the resolutions concerning ordination. I quote from the Minutes of the session of 1792: "A member of the Reverend Coetus stated that it was very desirable to have certain fixed rules introduced, which shall specifically define the way and manner of conducting the business of the Coetus, as also the duties of each individual member thereof, etc., in order that this Reverend ministerial association may be united by closer bonds in sincere brotherly love. It was, therefore, resolved to prepare fundamental rules of the nature spoken of, and Dominies Pomp and Blumer were appointed to attend to this duty and report at the next meeting of the Coetus."

And from the session of 1793: "The Church Discipline which was prepared and submitted to the Coetus by Dominies Hendel (who had taken the place of Pomp for some reason) and Blumer was publicly read before the Coetus, and each paragraph and article thoroughly investigated, and various amendments made, after which it was approved and subscribed by the ministers and elders."

3. Regarding reports to the Reverend Fathers. From the Minutes of 1793: "Inasmuch as we have not received a reply to our last letters and proceedings, it was resolved by a majority of votes, that for the



present we will transmit to our Fathers in Holland only a letter, but not our proceedings."

Dr. Good calls this statement the "Declaration of Independence of the Reformed Church." Some authorities think, however, that the Coetus, in view of the fact that the action was not adopted unanimously and since there were some members of the Coetus who were not ready to break the final tie which bound them to the mother Church in Holland, intended this action to be only temporary, and inserted the words "for the present" to leave the way open should a change of heart occur and the Coetus desire to return to the protection of the Church in Holland. Others think that the phrase was intended only to satisfy those who were opposed to a final separation. Whatever may have been the intent of the phrase or of the whole resolution, it was the culmination of the separation of the Coetus in Pennsylvania and the Synods in Holland.

## B. DIVISION OF THE TERRITORY OF THE CHURCH INTO DISTRICTS.

After the Coetus had declared itself independent of the Church in Holland and had, therefore, resolved itself into a Synod, it found itself charged with the government of all the congregations of the Reformed Church, scattered from Philadelphia to Ohio, and from New York to Georgia. At the first meeting of the Synod in 1794, there were present sixteen ministerial delegates, of whom one (Gross) came from New York, one (Weber) from Pittsburgh, and four from Maryland (Runcker from Frederick, Gueting from Antietam, Rahauser from Hagerstown, and Trolldenier from Baltimore). The others were from eastern and southern Pennsylvania. One of the serious problems of the Coetus had been to secure the attendance of its members at its meetings, and the Synod found the same thing no less a problem now. The annual attendance of all its members was clearly impossible on account of distance, expense, and danger of travel.

As early as 1789, in the Coetal letter for that year, this paragraph appears: "Since the new Constitution and established government of the Country bring changes with them, we notice among other things that the several denominations throughout the States unite, form Classes, then Synods. This will also become necessary for us, the German Reformed, and then the name, Coetus of Pennsylvania, would be too limited. In this matter we await the opinion of the Reverend Fathers."

It is not known what the Reverend Fathers thought of it, for the matter was not mentioned again in the days of the Coetus. Strangely enough, so important a matter was allowed to lie dormant until the meeting of Synod at New Holland, Pa., in 1816, when it was brought to the attention of the Synod by its President, Rev. Casper Wack. The Minutes say: "The President proposed the question whether it would not be more convenient and better adapted to our present condition as a Church to divide the Synod into Classes than to continue the present mode of or-

ganization. It was resolved that this proposition be taken into mature consideration, and that it be postponed until the next annual meeting."

The matter came up again at the meeting at York the next year (1817). The following action was taken: "With reference to the division of Synod into Classes, it was resolved that a committee be appointed to consider the matter and report the next morning. The Committee consisted of Wack, Sr., Pomp, and Helfenstein, and Elders General (?) Leight and Jacob Hertzell.

"At the appointed time the Committee reported. The question was discussed: 'Will the Synod receive and accept the report of the Committee,' and it was adopted. The 'Aye' and 'No' vote was taken.

Evidently since the report was adopted, and no further mention of the matter of dividing the Synod into Classes was heard at that annual meeting of the Synod, the Committee's report was against a division.

At the very next meeting of the Synod at Carlisle, September 6, 1818, the question came up again. The Dutch Church, which was in fraternal correspondence with the German Reformed Church and which had already organized Classes within its domain, had sent a copy of its proceedings to the Synod. Whatever effect that report had upon the sentiment of the Synod, we do not know, but at that session (1818) on motion of Dr. William Hendel, "a committee was appointed to investigate the desirability of dividing the Synod into Classes after the practice of the Dutch Church, and at the following meeting of Synod to make a report." The Committee consisted of Casper Wack (the only member of the Committee of 1817), J. H. Hoffmeier, and Dr. William Hendel, the Committee to report the following year.

The next year (September 5, 1819), at Lancaster, the Committee was ready to report, and did report as follows: "The Committee appointed last year regarding the advisability of dividing the Synod into Classes, makes the following report:

On account of the rapid growth of population in the American States, and since large Reformed Congregations have been established, and under the leadership of God, our Saviour, many more will be gathered, and inasmuch as it is the chief desire of our Evangelical Church and its chief aim to care for the people, it is desirable that all regular pastors in all the States should be united in an indissoluble union, and since our Church because of this growth is more and more scattered abroad and on this account the work of the Synod increases more and more, and because of the wide extent many obstacles would interfere with the work of the Synod; in order to remove these handicaps as much as possible, there was appointed last year at the Synod of Carlisle a Committee which reports: "That Synod shall agreeably to Paragraph 11 and the closing Article of the Synodical Order, divide the Synod into Classes."

In connection with the report, the Committee presented a series of Articles which should govern the division, and provide a procedure for the Classes themselves after they should have come into existence. The



report of the Committee, together with the Articles, was adopted by the Synod. The Articles are as follows:

1. A Classical meeting shall consist of all ministers and delegate elders (Deputies) in a certain territory (prescribed district).

2. It shall consist of at least three and not more than six ministers. It shall be its right and duty to be represented in the Synod by one minister and one deputy. If there are more than six ministers and less than twelve, it shall be represented by two ministers and two deputies. (This does not mean that Classis may have no more than six ministers, but, that representation in Synod is to be based on a unit of six ministers to a Classis).

3. Said representatives shall be elected as delegates (to Synod).

4. When there are six members of Classis (present), of whom not less than three are ministers, they shall be qualified to carry on business, regardless of absentees.

5. Each Classical meeting shall have a yearly meeting in its territory in the spring at such time and place as is fitting, and the minister where the meeting is held has the duty to provide a copy of the Minutes of the last meeting of Synod.

6. The first meeting of the Classes shall be on the fourth Sunday after Easter in 1820.

7. If it is necessary to hold a special meeting of a Classis, only those things shall be attended to which are mentioned in the Call.

8. At an ordinary meeting, delegates to Synod shall be elected and matters upon which Synod is to act shall be indicated. All the benevolent gifts and collections shall be brought by the delegates to the Treasurer of Synod. It shall be the duty of the Secretary (of the Classis) through the delegates to give a true and complete abstract of the last actions of the Classical meeting. They shall also bring geographical and statistical reports of the congregations, of baptisms, confirmations, communicants, deaths, and schools. This is to be an annual report.

9. The Classical meeting shall have the power and duty in its territory to carry on all duties in accordance with Synod's Constitution and shall supervise and carry on the work of the churches and schools, and in the same way that it is carried on (now) in the Synod, and to carry on correspondence with neighboring Classical Meetings, and to bring before Synod such rules and regulations (overtures) as may be for the welfare of the whole Church, excepting all examinations, licensing, and ordinations, or as shall from time to time be decided upon. Congregational affairs shall first be brought before the Classical Meeting before being appealed to Synod.

10. Each Classis at its first meeting shall adopt such name as will distinguish it from other Classes.

11. As the Classical Meeting consists of the adjacent congregations, so the Synod consists of all the chosen delegates which represent the Classes. (So Synod makes of itself a delegated Body.)

The Committee, which was also appointed to divide the Synod into different districts agreed upon the following:

1. Philadelphia and vicinity.
2. Northampton and Lehigh territory.
3. Lancaster and Lebanon territory.
4. Dauphin and Northumberland territory.
5. Bedford and Westmoreland territory.
6. Ohio territory.
7. Maryland territory, including Virginia, the Carolinas, and Georgia.
8. Zion territory, York and vicinity.

When report was made to the Synod at the next annual meeting (1820) the following were the Classes, corresponding to the indicated districts above:

1. Philadelphia Classis.
2. Northampton Classis.
3. Susquehanna Classis. (Corresponding to number 4 above.)
4. Lebanon Classis. (Corresponding to number 3 above).
5. West Pennsylvania Classis.
6. Ohio Classis.
7. Maryland Classis.
8. Zion Classis.

From Maryland Classis, North Carolina Classis, including South Carolina, Georgia, Kentucky, and Tennessee, together with North Carolina territory, was formed in 1830. Virginia Classis was formed in 1824 to include all territory south of Maryland. It was dissolved in 1829-1830 and re-organized in 1839 to include only territory in Virginia. Maryland Classis originally included congregations also in what are now Mercersburg, Gettysburg, and Baltimore-Washington Classes.

The ministerial members of Maryland Classis, mentioned in its first report to Synod, are Jonathan Helfenstein, Albert Helfenstein, Jacob Geiger, William Runckel, James R. Reily, Ludwig (Lewis) Mayer, Frederick. A. Scholl, Johannes Braun (Brown), William Haugh, and George Boger. This list differs slightly from the list as given in the Minutes of Classis for 1820. In the latter list, the names of the delegate elders are given also.



## CHAPTER 2

### THE FIRST PERIOD, 1820 - 1844.

#### BEGINNINGS. THE FIRST MEETING.

The wisdom of Synod in dividing its territory into Classes, at least as far as attendance at the meetings was concerned, was manifest at the very first meeting of Maryland Classis, held at Frederick on May 1st., 1820. Seven ministers out of a total of ten in the territory, and as many delegate elders were present at the opening of Classis. The attendance of an elder from each Charge represented by its pastor was gratifying. Among the ministerial members, Geiger, Albert Helfenstein, and Scholl had seldom if ever attended the meetings of the Synod. However the attendance at the first meeting was not perfect. Braun (Brown), Haugh, and Boger were absent, nor were their congregations represented. Their absence was likely due to the fact that Boger lived in North Carolina, and Brown and Haugh served Charges in Virginia. George Leidy, who had been ordained the year before, seems from the Minutes to have been present, but as his Call to Woodstock, Va., was confirmed at this first meeting, he was regarded as just becoming a member of Classis and was not counted in the first roll. Besides the congregations and Charges represented, and those of pastors who were absent, there were other congregations within the territory of Classis which were not mentioned at all in the first reports. Some that might be mentioned are St. Lucas, at Uniontown, Winter's at the site of Old Pipe Creek Village, Baust, Creagerstown, Herbach's, Rocky Hill, Woodsboro, Manor, Westminster, and Greenwood's Schoolhouse in Maryland; Millerstown in Pennsylvania; and Loudon, Short Hill, Woodstock, and Winchester, in Virginia.

It must have been a proud moment for the attending ministers and delegate elders when Classis was called to order for the first time. Here was a little Synod, with more power by a great deal than the Coetus had in 1747, and with practically all the authority of a Synod, with the single exception that the Classis had no authority to license and ordain candidates for the ministry. History had repeated itself in this respect, however, for just as the Coetus demanded and assumed the right to ordain without permission from the Synods in Holland, so in like manner, it was no long until the Classes have assumed the right to ordain also, an assumption concurred in by Synod.

The delegates assembled in time to be present on the Sabbath preceding the date for the first business meeting. It was the custom for some years in the early history of the Classis for a Sabbath Day to be given over entirely to services of public worship, as a means of preparing the members spiritually for the duties of the sessions to follow. Services were held on Sunday morning, afternoon, and evening. Large crowds of people would attend all these services. A meeting of Classis in those

early days was a real event in any community ; one to be enjoyed by the members of the host congregation, and to be long remembered by them after the sessions were over. Communities and congregations vied with one another for the privilege of entertaining the ministers and delegates in their homes and of having the Classis to meet in their Church.

The first meeting was held at Frederick, probably because the location was central and because the Frederick church was regarded as the most important one in the territory. Rev. William Runckel, at that time seventy-two years of age, was chosen to preach the opening Classical sermon, probably because he was the oldest minister in years and because his total years of service in the territory was the largest.

There is some difference of opinion as to the exact date of the first meeting of Classis. The records say that the first meeting was held on May 1, 1820. Dr. Harbaugh places the date as April 30. If Dr. Harbaugh is right, it must have been that Sunday, the day preceding the opening meeting, was April 30, and that Classis assembled for its first *business* meeting on Monday, May 1. In the absence of a calendar for 1820, the question must remain an open one.

The sessions were conducted with dignity and solemnity, and true to the instructions of Synod as set forth in the Articles adopted for the government of the Classes. The distinguishing name, "The Classical Meeting of Maryland," was adopted. Why the name, "Classical Meeting," instead of "Classis" is not clear unless we assume that the Classis existed as a judicatory with authority only when its members were assembled in a stated meeting.

The "duty and privilege" of electing delegates to the meeting of Synod was duly attended to. Since the Classis had ten ministers (eleven after Leidy was admitted) ; that is, between six and twelve, Classis proceeded to elect two ministerial and two lay delegates. They were charged with carrying to the Treasurer of the Synod the amount of money collected in the congregations for benevolent purposes and for Synod's Contingent Fund. No amount for benevolence was mentioned in the Minutes for the first year, so it must be assumed that there were no such gifts for that year or else that they were included in the Contingent Fund. At any rate the only collection taken in the congregations, besides collection for regular congregational expenses, was for the Contingent Fund of Synod. The amount was not fixed or apportioned, and no odium attached to any congregation which took no collection at all for this purpose.

Classis, then as now, was insistent that its members attend its meetings. The excuses of absentees were not accepted even though the distance was great and the trip would entail much time and inconvenience.

Especially interesting are the topics discussed and acted upon at this first meeting. Meetings of the Coetus, and the Synod following it, were concerned mainly with the examination, licensure, and ordination of candidates, or with complaints and discipline. Classis was concerned with those matters too. But it must be remembered that some of the most



distinguished and influential ministers of the Reformed Church were members of Maryland Classis. Runckel had been President of the Synod; Helfenstein, Reily, and Mayer were well-known. Dr. Good says truly that from the beginning Maryland Classis was one of the most important and aggressive Classes in the Church. It was to be expected then that the ministers of Classis would be thinking about and bringing to the floor of Classis, and through the Classis to the Synod, matters of concern to the whole Church. The list of subjects discussed at this very first meeting include almost a whole denominational program, for they cover requests to Synod to adopt the Heidelberg Catechism as a book of instruction for the young to be used in catechetical classes, also for its translation into English; to take action looking to the establishment of a theological seminary; and to care for a student for the ministry who is in need of financial aid. It instructed Leidy to take a collection for Missions.

The Minutes of this first meeting are given in full, together with geographical and statistical reports. Material in parentheses is explanatory and has been inserted. Following are the Minutes for 1820.

#### THE RECORDS OF MARYLAND CLASSIS FROM 1820.

At the decree of Synod the congregations of Classis met from seven districts (Charges) on the fourth Sunday after Easter, namely, May 1, in the year 1820 at Frederick, Maryland.

On Sunday morning an appropriate sermon was had from Rev. Wilhelm Runckel.

On Monday morning the Classis met in the church, Mr. Runckel as President and Mr. Albert Helfenstein as Secretary. A committee was elected to examine the delegate elders, and to accept the members of Classis.

After this the brothers made their appearance and delivered their authority: namely, George Troxel from Emmitsburg as Deputy of J. W. Runckel; Michael Hauser from Frederick as Deputy of Jonathan Helfenstein; Leonhard Wolf of Martinsburg as Deputy of L. Mayer; Jacob Schreiber of Manchester as Deputy of Jacob Geiger; Johannes Dissendorfer from Baltimore as Deputy of Albert Helfenstein; David Schnebly from Hagerstown as Deputy of James Reily; and Jacob Seller from Mercersburg as Deputy of F. A. Scholl.

The choice of officers was made and J. W. Runckel as President, and Albert Helfenstein as Secretary were elected.

#### FIRST MEETING. (First Business Meeting.)

The meeting was opened with song and prayer. Concerning the giving of a distinguishing name to the Classis; it was done as follows:

1. Proposed, supported, and ratified that this Classis shall be named "The Classical Meeting of Maryland."

## MONDAY AFTERNOON. Second Meeting.

The meeting was opened with prayer.

1. The Classis heard the reports of the ministers of their Charges by means of which it becomes evident that the usual concord prevails in their congregations and that they are not without blessings in their own work. (Parochial reports, as was the custom at the meetings of the Coetus, were given at first orally and in answer to questions by the President).

2. A report was brought in from St. Lucas Church in Uniontown, Frederick County, which begs that they be allowed to name as their pastor Mr. D. Graves. Agreed that Mr. D. Graves be recommended to be so named; and he is herewith attached to the Synod. (The Secretary probably meant to write "Classis" here instead of "Synod".)

3. A letter was sent in from the congregation in Woodstock, Virginia, Shenandoah County, to allow George Leidy to be their pastor. While this congregation belongs to this Classis and while Mr. Leidy is an ordained minister, so the Classis finds itself agreeable to allow him to take this congregation.

4. A petition was sent in from several members of St. Maria's (St. Mary's) Congregation, Frederick County, Maryland, wherein they find fault with the congregation and their minister, and that the fault lies with Mr. Weistling. (St. Mary's was a part of the Manchester Charge whose pastor was Jacob Geiger. Mr. Weistling was pastor at Hanover. He tried to interfere in several of the congregations of Geiger's Charge, for which he was suspended by Synod.) Agreed that the Classis cannot meddle with them as long as they support Mr. Weistling, and that they write them a letter accordingly.

5. Proposed and agreed that two ministers and two elders as *Primarii* and two ministers and two elders as *Secundi* be named to be sent to the General Synod. (The term "General Synod" is too ambitious. The Synod, as then constituted, assumed the title of "General Synod" but dropped it in 1825. The official title of the Synod was "The Reverend Synod of the German Reformed Church in the United States of North America.") Thereupon were named the ministers, L. Mayer and Jacob Reily as delegates *Primarii*, and Jonathan Helfenstein and F. A. Scholl as *Secundi*; and the elders M. Hauser and David Schnebly as *Primarii*, and Jacob Seller and Leonhard (or Bernhard) Wolf as *Secundi*.

6. Agreed that the Synod be requested to allow 150 copies of the reports of last year's Synod meeting to come to this Classis.

The meeting was adjourned with prayer.

## TUESDAY MORNING. Third Meeting.

The meeting was opened with song and prayer.

1. That the Geographical and Statistical reports be inclusive from the first of September 1819 until April 30, 1820.

2. That the usual annual collection for the Synod be handed in. Through Jacob Geiger, \$15; through A. Helfenstein, \$66.83½; through



W. Runckel, \$7.62½. The Messrs J. Helfenstein, L. Mayer, J. Reily and F. A. Scholl shall turn in their money before the next meeting of Synod.

3. Absent members were Messrs Brown, Haugh and Boger.

4. An excuse was given for Mr. Brown through Mr. Leidy; but the excuse was not accepted.

5. Proposed and agreed that a letter be written to the three absent ones above mentioned wherein they be reminded of their absence and at the same time admonished to send in their reports of the congregations and their annual collection for the Synod by the next meeting of Synod.

6. Proposed and agreed that the Address of Mr. Leidy of the Missions Committee be sent with him and distributed among his congregations, and that he try to gather in his congregations' money to spread the Gospel, and to send the delegates (the money) so that they can present it at the next meeting of Synod.

7. A steady youth whose name is Zinn is under the oversight of Mr. Jonathan Helfenstein, shows beautiful ability, has an inclination to dedicate himself to the work of preaching, but is in such dire circumstances that he cannot afford the expense of instruction, so it was agreed that Synod be requested to increase his stipend.

8. Agreed that it be recommended to Synod that they decide that the Heidelberg Catechism shall be used in the teaching of the young and in the Catechetical Class.

9. Agreed that it also be recommended to Synod to improve our Church Liturgy, and at the same time to translate it into English and to promote its printing.

10. Proposed and agreed that it shall be recommended to Synod to make a short abstract with brief questions out of the Heidelberg Catechism, translated into the English language, and to add this abstract to the Heidelberg Catechism.

11. (Resolved) That this Classis sees the great need for the erection of a Theological School; so it was agreed that our delegation (to Synod) be requested to apply all their strength at the next meeting of Synod, that they avail themselves of this demand, and erect a Theological School as soon as possible.

12. Proposed that this Classis shall meet at Sharpsburg, Washington County, Maryland, on the fourth Sunday after Easter (1821) for certain.

13. Proposed and agreed that the Secretary provide a seal for Classis.

14. Agreed that the symbol for this Seal shall be a person treading a snake under his feet, and the inscription: "The Seal of the Reformed Classis of Maryland."

Signed by

WILHELM RUNCKEL, President.

ALBERT HELFENSTEIN, Secretary.

## GEOGRAPHICAL AND STATISTICAL REPORT.

## Maryland.

Albert Helfenstein, Baltimore. One congregation, 21 baptisms, 22 confirmed, 94 communicants, 28 deaths, 1 school.

James R. Reily: Hagerstown, Funkstown, Salem, Paul's (St. Paul's near Clear Spring), Williamsport, and Bart's (or Bard's, or Beard's, near Cavetown). Six congregations, 117 baptisms, 80 confirmed, 497 communicants, 24 deaths, 4 schools.

Jacob Geiger (Manchester), Zion's, Frienden's in Baltimore County; Jerusalem, Benjamin's, and St. Maria's in Frederick County; David's and Jacob's in York County, Pennsylvania. Seven congregations, 32 baptisms, 28 confirmed, 325 communicants, 17 deaths, 6 schools.

Wilhelm Runckel: Emmitsburg, Taneytown, Haack's (Haugh's), and Appel's (Apple's) in Frederick County; Gettysburg and Marck's in Adams County, Pennsylvania. Six congregations, 45 baptisms, 87 confirmed, 359 communicants, 5 deaths, 2 schools.

Jonathan Helfenstein: Fredericktown, Middletown, and Glade (near Walkersville). Three congregations, 54 baptisms, 46 confirmed, 200 communicants, 18 deaths, 3 schools.

## Pennsylvania.

F. A. Scholl, Greencastle, Waynesburg (Waynesboro), Mercersburg, Loudon (in Pennsylvania) and Fisher's in Franklin County, Pennsylvania. Five congregations, 84 baptisms, 48 confirmed, 230 communicants, 5 deaths, 0 schools.

## Virginia.

Ludwig Mayer: Shepherdstown and Smithfield in Jefferson County; Martinsburg in Berkeley County; Sharpsburg and Boonsborough in Washington County, Maryland. Five congregations, 43 baptisms, 10 confirmed, 260 communicants, 6 deaths, 1 school.

Johannes Braun, No report.

Wilhelm Hauck, No report.

## North Carolina.

George Boger. No report.

These reports include the time from September 1, 1819 to April 30, 1820. The totals are not given in the original report. They are, however, as follows: Congregations, 33; baptisms, 396; confirmed, 321; communicants, 1965; deaths, 103; schools, 17.

Since this report, on account of its incompleteness, does not show a true picture of the strength of Maryland Classis, I give the totals from the 1821 Statistical Report as follows: Congregations, 103; baptisms, 700; confirmed, 385; communicants, 2490; deaths, 205; schools, 42.

I give also a list of Charges and congregations for 1821, to show new congregations not listed the year before, and changes in pastorates during the preceding year.



Jonathan Helfenstein, Frederick. No change.

Albert Helfenstein, Baltimore. No change.

James R. Reily, Hagerstown. No change.

Jacob Geiger, Manchester Charge. Basten (Baust) Church added to his Charge, making eight congregations. However, David's congregation is omitted from his list in 1821.

Wilhelm Runckel. Serving Gettysburg and Marck's congregations only.

Dietrich Graves. Uniontown, Woodsboro, Taneytown, Rocky Hill, and Winter's. Taneytown was a part of the Emmitsburg Charge in 1820.

Vacant. Westminster. One congregation. Charge was not listed the year before.

F. A. Scholl, Greencastle. No change.

Vacant. Emmitsburg, Apple's, Kriegerstown, (Creagerstown), and Herbach's. Herbach's was not listed the year before.

Vacant. Shepherdstown, Smithfield, Martinsburg, and Sharpsburg. Boonsborough is not mentioned in the list for 1821.

John Braun. Frieden's, Salem, Henerie's Branch, St. John's, and Picket Mountain in Rockingham County, Virginia. The Charge was not reported the year before. Five congregations.

George Leidy. Woodstock, Zion's, Point, and School-house in Shenandoah County, Virginia; Reder's in Rockingham County, Virginia. Five congregations. The Charge was not listed the year before.

William Hauch. Evanham, etc. Six congregations in Virginia. No report the year before.

Vacant. Pendleton County, Virginia. Seven congregations.

Vacant. Botetourt County, Virginia. Five congregations.

George Boger. Concord, North Carolina, and three other congregations

Juhn Rudy. Guilford, Orange, and Randolph Counties, North Carolina. Eight congregations.

Vacant. In Ash County, North Carolina. Four congregations.

Vacant. In Lincoln County, North Carolina. Eight congregations.

Vacant. In Rowan County, North Carolina. Four congregations.

Vacant. On the Forks, South Carolina. Eight congregations.

Tennessee and Kentucky. No congregations listed.

Only the first fifty congregations listed are counted in the totals for 1821.

## CHAPTER 3

### THE EARLY YEARS.

The first quarter of a century of the history of Maryland Classis is a convenient unit in which to record the development of Classis through the period of perfecting its organization and preparing for its expanding work as a Body of the Church. During these years congregations were organized into pastoral Charges of convenient size, the geographical bounds of Classis were practically fixed, and some of the early problems of the Church had been met and at least partially solved.

### ORGANIZATION AND PROCEDURE.

The directions adopted by the Synod in 1819 for the formation and government of the Classes were clear and given in detail, even to fixing the date on which the initial meetings were to be held. Since the Classis thought of itself as a little Synod, as indeed it was, the mode of organization and procedure was much the same as in the parent Synod. The members with their delegates arrived at the place of meeting previous to Sunday, May 1 1820. and were comfortably housed in the homes of members of the host church. Sunday, May 1, was given entirely to religious services. The reasons for this arrangement are clear. One of the important objectives of the division of the Synod into Classes was to give opportunity for the rank and file of the membership of the church to become acquainted with the Church as a whole. The effect of having a number of ministers present in a community for some days, engaged in deliberating and deciding upon the affairs of the denomination, was calculated to have a wholesome effect in stimulating interest not only in the affairs of the local congregation, but also far beyond it. Besides, nearly every one of the pastoral Charges comprising Maryland Classis at the time of its organization, consisted of a number of congregations, each one of which could command only a fraction of the minister's time. Inasmuch as it was the intention to hold the annual Classical meetings in different churches from year to year, at least one congregation might have the opportunity each year to hear a "feast of preaching"; nor was such an arrangement unappreciated by the people, for frequent mention is made of the great crowds who came to hear the visiting ministers. Again, the spiritual effect upon the ministers themselves was not to be despised. There was no thought of organizing the Classis for business until the ministers and delegates had spent a whole day together in praise and worship.

The actual procedure was simple. A sermon, delivered by the retiring President, or by a member especially designated for the purpose, would open the session. This "Classical Sermon" might be preached on the preceding Sabbath. The preaching of sermons, in this period of its



history, occupied a considerable part of the time of Classis. Besides the three or four on Sunday, arrangements were usually made for several more during the sessions on such topics as Missions, Sabbath Observance, Education, Temperance, or similar subjects.

Classis usually convened at eight o'clock in the morning, and continued until five in the afternoon. Frequent evening sessions were held, although these were usually given over to preaching. If there was important business to attend to, a business session might follow the evening worship. For several years, during the height of the revival period, the members would assemble as early as five o'clock in the morning for a prayer meeting. At least on one occasion when Classis met in special session to attend to a disciplinary case, a secret business meeting was held at five o'clock, A. M.

Delegate elders were compelled to present their credentials before being allowed to take their seats. A new President was elected each year, and for a decade or longer, it was customary for the Secretary of one year to be elected President the next year. In 1835 the name of the office of Secretary was changed to Stated Clerk, who was elected for an indefinite period at a stated salary. Each minister was expected to pay the Stated Clerk one dollar a year. In 1836 the Clerk received \$12; in 1837, \$9. Later a new arrangement was made by which each pastor paid \$2, each vacant Charge the same, ministers without Charges, \$1, and Mission Charges, \$1. There was no Treasurer, and at first, no apportionment. The only contributions were those which were taken in the congregations for the Contingent Fund of Synod and for Synod's Mission work. These were called "collections" and were brought by the pastors to the annual meeting and paid to the delegates to Synod, who in turn paid them to Synod's Treasurer. The "Collections" amounted in 1821 to \$348.20½; in 1822, to \$246.13; and in 1823, to \$85.54½. In addition each congregation was expected to pay for the copies of the Minutes of Synod for which it subscribed. In 1822 an "Appraiser" was appointed to receive the Collections.

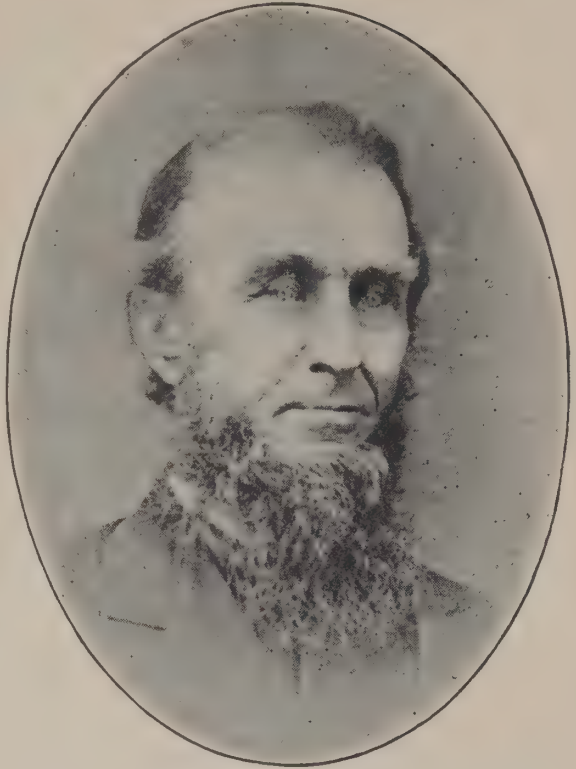
There seem to have been no standing committees. A committee was appointed only when the need for it developed. Each item of business, overture, resolution, or suggestion called for the appointment of a special committee, and many such committees would be needed in the course of the business of an annual meeting. At first, the Minutes of one annual meeting were read at the next one. Later, the Minutes were referred to a committee without being read.

After the Classis was organized, each pastor, in answer to questions by the President, gave an oral parochial report. From these reports a committee would summarize the state of religion in the Classis. Another important item of business was the report of a committee, appointed "to search the Minutes of Synod." Usually this report would not contain not more than two or three items.

The first annual meeting lasted from Monday morning until Tuesday afternoon. The written Minutes for 1820 cover only six pages of



REV. JACOB GEIGER  
Pastor Manchester Charge  
1818-1848



REV. WILLIAM F. COLLIFLOWER  
Stated Clerk  
1842-1868

a book 10 by 8½ inches. The Minutes of the first ten years, including geographical and statistical reports, cover only 95 such pages. The Minutes from 1820 to 1829 inclusive, except 1827, are written in German.

Since, for the first fifteen years, there was a different Secretary each year, the hand-writing of the Minutes varies greatly. The hand-writing of Rev. William A. Good, the father of Dr. James I. Good, is the most beautiful and symmetrical, while Glessner's is the worst, almost impossible to be read. Jacob Helfenstein, who was Secretary in 1827, wrote his Minutes in English, and they are the most fluent of those who wrote in the early years.

Geographical and statistical reports at first were meagre. Synod, before the Classes were organized, had directed, without much success, that each pastor should bring or send a full report for his Charge, including the name and location of each congregation, together with a full report of baptisms, confirmations, deaths, communicants, number of schools, and number of pupils. The experience of Classis was not much better, for resolution after resolution is passed, calling upon pastors to be more careful in preparing and presenting reports. In 1834 the Secretary was directed to mention each congregation in the statistical tables, and when he failed to do so, the matter was put into the hands of a special committee, consisting of Heiner, Douglass, and Elder Cost, to see that it was done.

In the Minutes of 1820, all the congregations were mentioned by



name and grouped into Charges, but only the congregations of those pastors who attended that year are recorded. In 1821 and for several years afterwards, an attempt was made to list all the congregations of Classis, whether they were served by a regular pastor or not. In 1821, the statistical tables show that there were 103 congregations belonging to Classis, but less than half of them had the services of a pastor. But in the tables for that year, no information of the membership, etc., of congregations without pastors was available, so that from the statistics it is impossible to form any idea of the total strength in membership or to learn anything concerning growth in numbers or to trace pastoral changes. Nor was that condition bettered for the next three quarters of a century. As late as 1894, only Charges, and not congregations, are listed in the statistical tables.

The proceedings of the meetings were not published at first. The first Minutes published in pamphlet form were those for 1891. In 1892 the publication was omitted on account of the expense involved. From 1893 the Minutes have been published regularly.

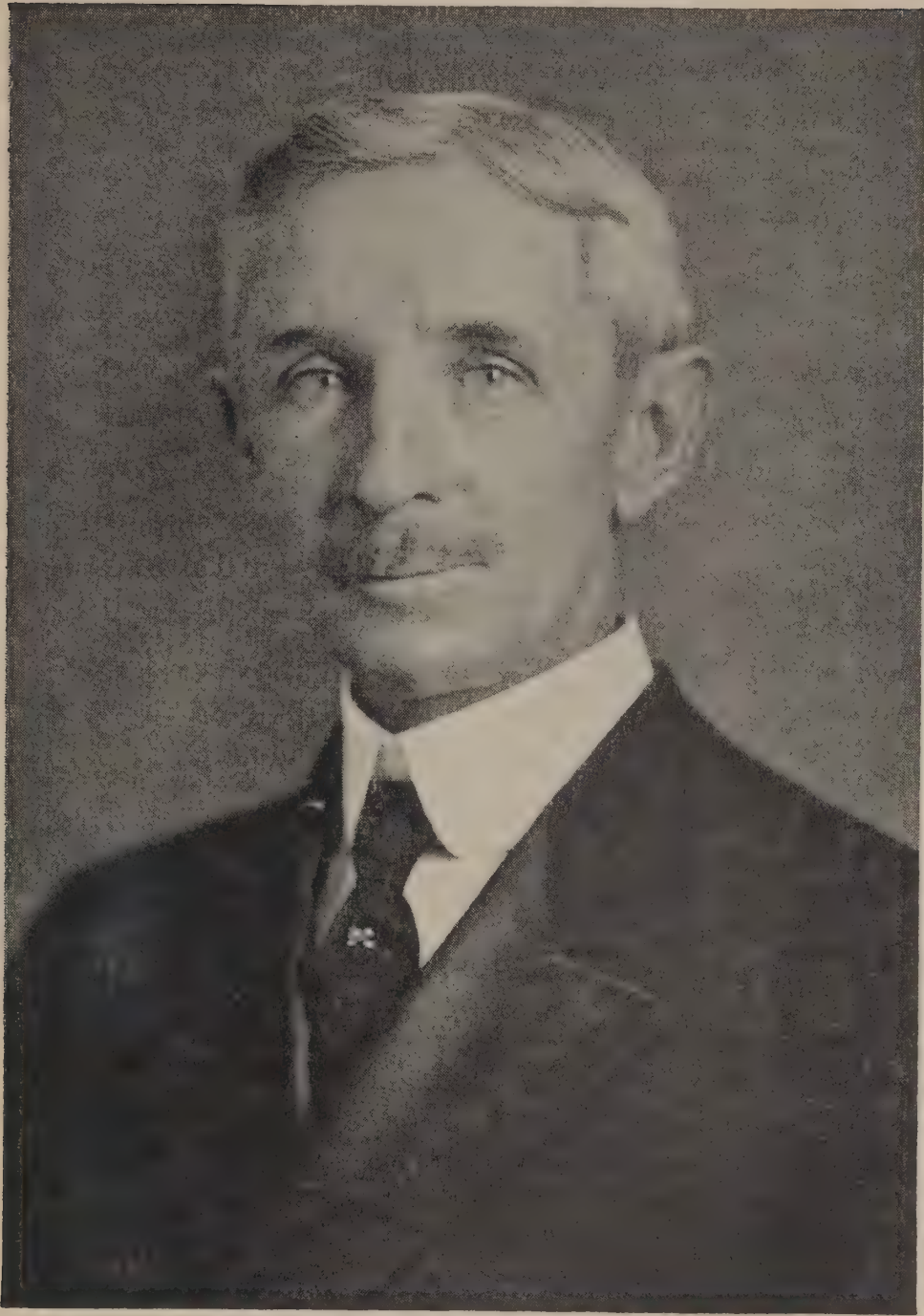
It was the custom, however, to publish portions of the proceedings, especially those parts which related to important actions of Classis or which were of denominational interest, in the Church paper after one had been established. On one occasion the ire of Classis was aroused because the Editor of the Messenger refused to publish in full the abstract which had been submitted for publication. These published abstracts in the Church paper were regarded as official, and pastors were charged with the responsibility of finding them and acting upon their instructions without further notice from Classis. In 1887 Classis ordered its officers to make arrangements for having the proceedings published in the daily papers, although the officers failed to heed the instruction. For a number of years to the present, the proceedings of Classis have been published in the daily papers as news, but such published notices have no official authority.

The first special meeting was held in 1834, but from that year on, there is hardly a year in which there have not been one or more special meetings.

## THE DIVISION OF TERRITORY.

### *The Organization of Virginia and North Carolina Classes.*

At the time of the organization of the original Classes, the territory allotted to Maryland Classis was greater than that assigned to any other except possibly Ohio Classis. It extended from north of the Mason and Dixon Line as far south as any Reformed congregations were found, covering the States of Maryland, Virginia (including the present State of West Virginia), North Carolina, South Carolina, Georgia, Tennessee and Kentucky, besides congregations in Adams, Franklin, York, and Bedford Counties in Pennsylvania. The territory south of Shepherdstown, Virginia, and west of McConnellsburg, Pennsylvania, were regarded, however, as missionary territory. Of the ministers, working south of Shep-



REV. ATVILL CONNER, D. D.

herdstown, only Brown made an attempt to attend the Classical meetings. Boger, Rudy, and Jacob Mayer never attended.

Already in 1821 it was seen that the geographical extent of Classis was too great, and in that year a resolution was passed, asking Synod to form a new Classis from the congregations in Virginia, North Carolina, and South Carolina. The matter lagged until 1823 when the delegates to Synod were instructed to renew the request and to vote for it at the Synodical meeting. The project was approved finally by the Synod and instruction was given for the formation of the new Classis, the first meet-



ing to be held at Woodstock on the first Sunday after Trinity in 1825. Rev. Jacob Mayer was appointed to be in charge of the organization.

Through this division of territory, the pastoral Charges in Maryland Classis were reduced from 21 in 1823 to 10 in 1825, and the number of congregations from 105 in 1823 to 46 in 1824 and 41 in 1825. All the churches south of the State of Maryland, except Loudon (Lovettsville) and the Charge served by Beecher (Shepherdstown, Martinsburg, and Smithfield), were detached from Maryland Classis by 1825. Although the official organization of the new Classis was not to take place until 1825, none of the detached congregation were listed in the statistical tables after 1823.

Virginia Classis, as the new organization was named, continued with varying success until 1830, when the congregations in North Carolina were organized into a Classis. Virginia Classis was formally dissolved, and the congregations in Virginia were directed to unite either with North Carolina Classis or Maryland Classis until Virginia Classis could re-organize. Accordingly, the Woodstock Charge was back with Maryland Classis in 1831, but no others until 1834 when a number of the Virginia congregations had returned. (Congregations in Virginia, listed in the statistical table of Maryland Classis after 1833, were Shepherdstown, Martinsburg, Smithfield, Loudon, Winchester, St. John's, St. Peter's, Pine, Reder. Gomer, Woodstock, Zion's, and Frieden's).

A meeting was called for the re-organization of Virginia Classis, to take place in 1835, but in August 1834 the notice for the meeting was withdrawn. In 1838 Mt. Jackson, and five congregations in Pendleton and Rockingham Counties appeared in the statistical table. After 1839 when the new Virginia Classis was organized, no Virginia congregations were left in Maryland Classis except Loudon and the three congregations of the Shepherdstown Charge. In 1843, Revs. Stahley, pastor at Loudon, and Bragonier, who had been pastor at Shepherdstown, requested their dismissals to Virginia Classis. The brethren were informed that by the action of Synod no dismissals were necessary. At the same time Bragonier asked that the Shepherdstown Charge be dismissed to Virginia Classis. Whereupon, Classis, passed a resolution, asking Synod to make the Potomac River the dividing line between the two Classes. When this was approved at the next meeting of the Synod, all the Virginia Congregations (Shepherdstown, Martinsburg, Smithfield, and Loudon) ceased to be parts of Maryland Classis.

When Maryland Classis was organized in 1820, a Charge, served by Frederick A. Scholl, consisting of five congregations (Waynesboro, Mercersburg, Greencastle's, Fisher's, and Loudon or Loudonton, in Pennsylvania) all situated in the State of Pennsylvania, were included in Maryland Classis territory. During the next two decades, several congregations (McConnellsburg, Little Cove, etc.) had been formed in Bedford County. Upon the formation of Mercersburg Classis in 1840, the Synod without consulting Maryland Classis, detached all the Pennsylvania congregations, together with the congregations at Hagerstown,



REV. WILLIAM C. CREMER  
Pastor, Westminster Charge  
1868-1876



REV. JOHN S. HOLLENBACH, S. T. D.  
Pastor, Manchester Charge

Salem, Cavetown, Leitersburg, and Clear Spring, and added them to the new Mercersburg Classis. Maryland Classis protested against this high-handed as well as unconstitutional proceeding and demanded that the separated congregations (especially Hagerstown and Clear Spring) be returned. Synod, however, paid no attention to the demand until the overture came from Maryland Classis with respect to fixing the boundary line of Virginia Classis, which included a new demand for the return of the Maryland congregations from Mercersburg Classis. This time Synod received and acted upon the request favorably, so that in the statistical tables for 1845, Hagerstown and Clear Spring again appear with Maryland Classis. However, Hagerstown had returned by December 1843, for on December 1 1843, Maryland Classis, at a special meeting, confirmed a Call to Rev. Moses Kieffer from the Hagerstown Charge and arranged for his installation. By 1849, Waynesboro and Gettysburg, together with the Cavetown and Leitersburg congregations, had returned. Rev. J. Stewart Hartman, in his History of the Cavetown congregation, says that the last two named congregations returned in 1846 under the pastorate of Rev. Theodore Appel, but Rev. Hartman is mistaken in the date, for the two congregations are not listed in the statistical tables until in the report for 1849. The Gettysburg and Waynesboro churches almost immediately returned to Mercersburg Classis.



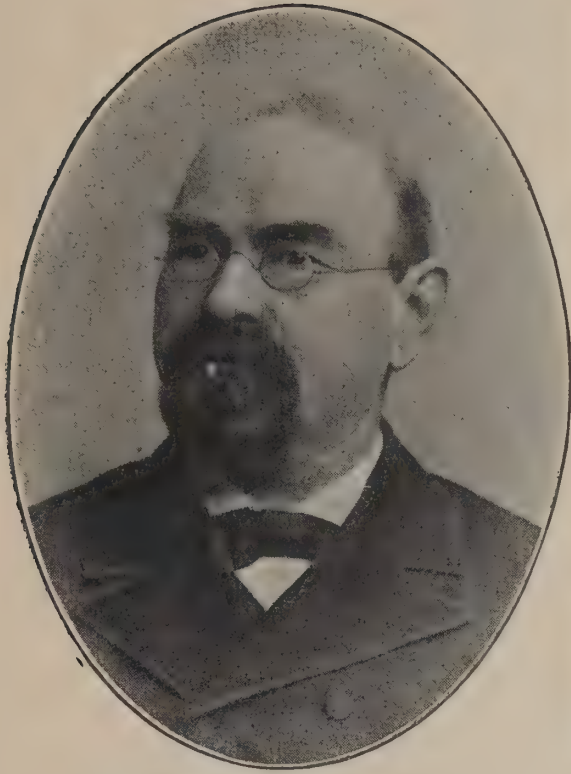
During the first twenty years of Classis' History, two young men were licensed and ordained, and then commissioned as missionaries to the West; J. L. Saunders was sent to Tiffin, Ohio, in 1833, and Samuel B. Leiter went to Mansfield, Ohio, in 1835. Both these congregations were regarded by Classis as Missions under its care and for a number of years were supported as such. Since at that time, membership in Classis was based upon ministers rather than upon congregations, the congregations organized and served by these brethren were regarded as belonging to Maryland Classis until in 1842, when Saunders with his congregation was dismissed to Tiffin Classis, and Leiter and the Mansfield congregation were dismissed to Ohio Synod.

Jacob F. Dieffenbacher, who had been pastor at Sharpsburg and later at Mercersburg, had gone to Woodstock, Virginia, in 1833. While there he had considerable trouble an account of having made an address in which he endorsed the movement to return the negro slaves to Africa, and had been arrested and imprisoned for the offense. Upon his release from prison, he resigned his Charge and went to Harmony, Pennsylvania. In that community he established a Charge of five congregations. Dieffenbacher was installed in that Charge by a committee of Maryland Classis and reported regularly to that Body, and the Harmony Charge was listed for several years as a part of Maryland Classis. In 1840 he requested permission to organize a new Classis in that part of Pennsylvania, but Classis advised against it and recommended that he connect himself with the Synod of Ohio, or, if that was not convenient, to unite with some other ecclesiastical Body. He asked for and received his dismissal to Ohio Synod in 1840, but died in 1842.

Thus, with the return of the Hagerstown and Clear Spring congregations, and with the giving up to Zion's Classis of the congregations in Adams and York Counties after the death of Geiger in 1848, the dismissal of the Virginia congregations in 1843, the dismissal of the Gettysburg and Waynesboro congregations to Mercersburg Classis, with the exception of Harbaugh's congregation at Rouzerville and the Fairfield congregations, of which notice will be taken in another chapter, the territory of Maryland Classis was fixed about 1850, to undergo no further change or division until a quarter of a century later.

#### LANGUAGE. MISUNDERSTANDING WITH THE PRESBYTERIANS.

One of the factors that prevented the membership of the Reformed Church from becoming fused into a homogeneous organism was the matter of language. Especially was this manifest in the relations of the congregations in Maryland and farther south with the rest of the denomination, particularly in eastern Pennsylvania. The coming of English settlers from southern Maryland into Frederick and Washington Counties very early tended to develop a difference of custom and thought which helped in many ways to alienate this portion of the Church from that part which a hundred years ago was all German. The growing use



REV. JOHN G. NOSS  
Pastor, St. Mary's  
1876-1894



REV. FELIX B. PECK, S. T. D.  
Pastor, St. Mary's Church  
Silver Run



ST. MARY'S CHURCH  
Silver Run

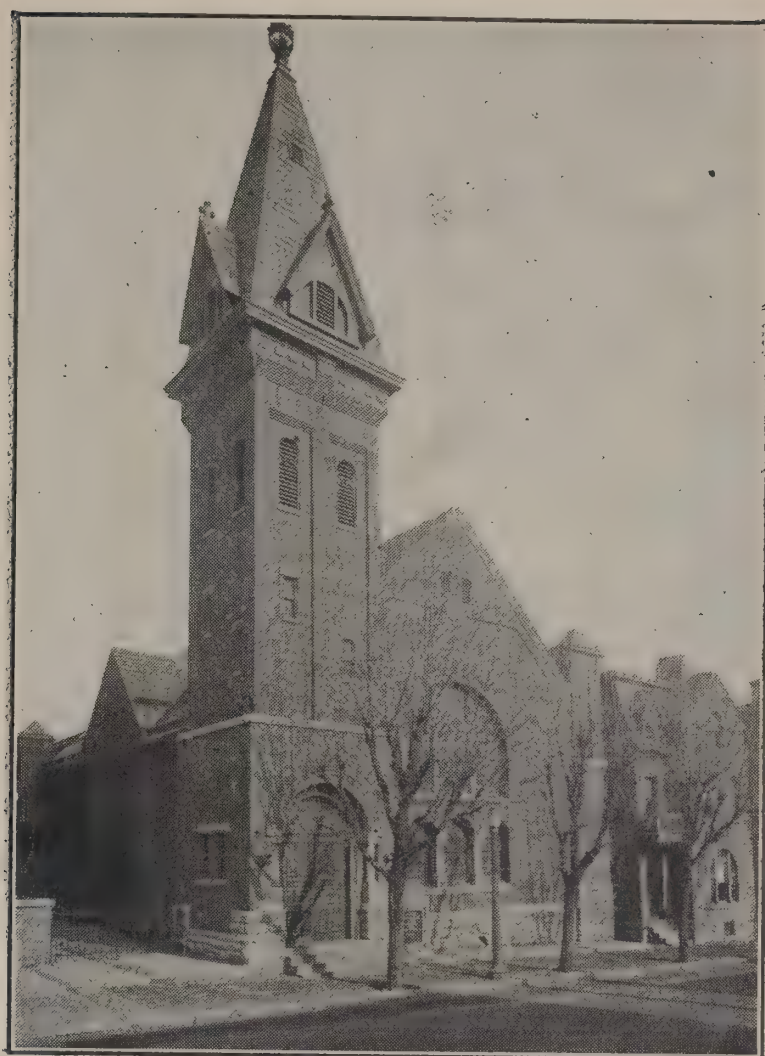


of English, especially among the young people in Maryland, had much to do with aggravating this situation. In 1820 it is doubtful if there was a single congregation in Maryland Classis which ever heard English preaching, and yet a leaven was working which was never strong enough to bring about an open schism, but which was able to involve congregations in dispute, made many ministers uncomfortable, and almost brought about an open rupture with another denomination. The growing dissatisfaction with the exclusive use of the German language had its effect upon the attitude of the Church toward practically every project in which it was interested. There is no doubt that Classis recognized early the seriousness of this problem and the necessity of finding some compromise which would placate that important element in the congregations which were demanding the adoption of English as the language to be used in public worship and in the administration of the rites of the Church. As early as 1825, the annual Classical sermon was delivered in English by Rev. Samuel Helfenstein, Jr. In the same year, Classis asked Synod to have some of the copies of its annual Minutes printed in English. Synod promised to do so, but it was not done.

By 1827 so great was the demand for English that Classis offered to publish a new English hymn-book, after the Synod had shown no interest in such a project. The offer was accepted by the Synod, whereupon a committee, consisting of Bruner, Jacob Helfenstein, Albert Helfenstein, Beecher, and Samuel Helfenstein, Jr., was commissioned to produce a hymn-book in the English language, to contain Psalms as well as hymns. The book was published in 1830, probably the first English hymn-book ever published under the auspices of the Reformed Church. It became so popular in Maryland and in other portions of the Church that a new edition with larger type was ordered and published in 1832. The only dissenting voice against the English hymn-book was that of Geiger, pastor at Manchester, who wanted the hymn-book to be printed in German.

This tendency toward the use of English is evidenced by the action of the Taneytown congregation with whom were associated some members of the Presbyterian denomination. It resulted in the erection in 1822 of a new church for the purpose of providing a place for English preaching, and for six years an associate pastor was maintained for pulpit service in that language.

In 1831 a number of members of the Waynesboro congregation petitioned Classis to allow English to be used in the church. Scholl, the pastor, was opposed to it, probably because he could not use English, although he had acknowledged that "there is an absolute necessity for English preaching in that place." The action of Classis was peculiar. Classis thought that the petitioners ought to be censured but at the same time it was tempted to grant the request. The final answer was that "those who want English may employ a minister to preach it in the church, with the consent of the German congregation, but they must not interfere with Bro. Scholl's services in German by attempting to hold service at the



CHRIST'S REFORMED CHURCH  
Hagerstown

same time." Later, in 1812, Classis desired to establish a congregation in the neighborhood of Silver Run for the purpose of providing English preaching, and tried to secure the use of Shriver's Hall, at Union Mills for the purpose.

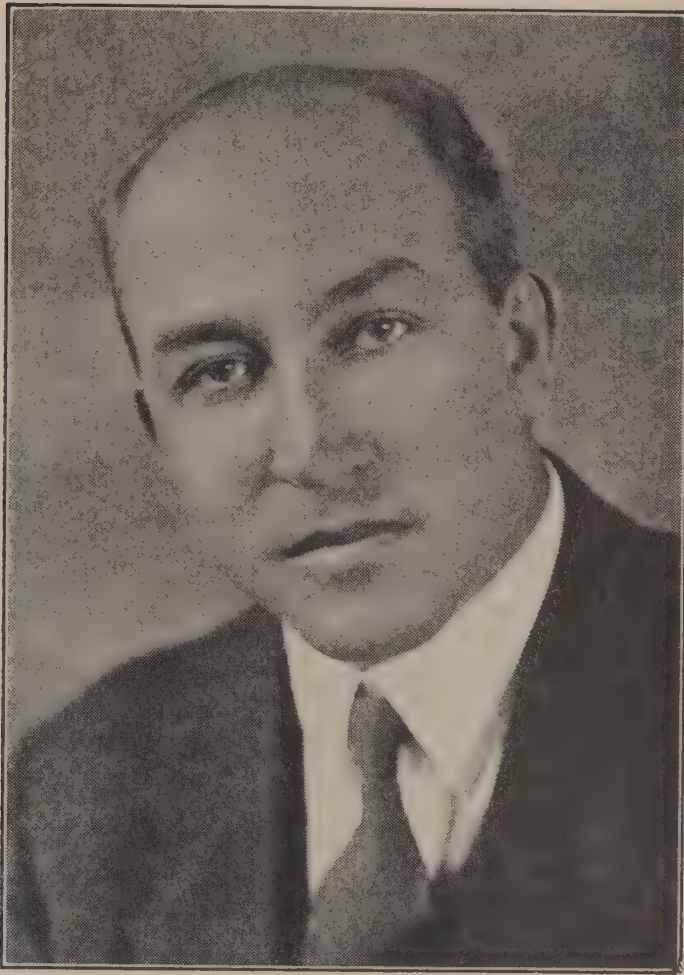
The close association of the German Reformed Church with the Presbyterians in many communities brought frequent danger, and, in one case, real disaster. The distinction between the two denominations was almost lost sight of, especially where Reformed and Presbyterian people were living in the same community, and where English preaching was heard. So alarming became the situation that Classis began to suspect that the Presbyterian ministers were deliberately trying to alienate some of the Reformed congregations by telling them that the Reformed and Presbyterian Churches were really the same. Classis took very decided action in requiring its pastors to make clear the distinction to their people.

Matters were brought to a crisis during the session of 1831, when J. C. Bucher, pastor at Middletown, and who had been appointed as Supply to the congregation at Loudon (Lovettsville), Virginia, and the delegate





Consistory, Christ's Reformed Church, Hagerstown—Back row (left to right) Deacons: O. Jesse Stottlemeyer, Simon C. Snyder, Lloyd Zitman, Charles M. Mark, Ellis G. Hoover, Harold Helm, Kieffer Spessard, John F. Beard.  
Front row (left to right) Elders: David Long, J. William Schnebly, H. Kieffer Ramsburg, Rev. H. A. Fesperman, (Pastor and President), William G. Boryer, Earl L. Brewer, R. Paul Smith.



REV. HARVEY A. FESPERMAN  
Pastor, Christ's Charge  
Hagerstown

elder from that congregation laid a grievance before Classis against Rev. Ebenezer C. Hutchinson, a member of the Presbytery of Winchester, who was accused of attempting to "divide and alienate the said church and congregation from our Reformed Church, in spite of the fact that the Presbytery had solemnly assured Synod that Mr. Hutchinson would withdraw and cease his interference in the affairs of the congregation." By the action of Classis Mr. Hutchinson was "reminded of the friendly correspondence between the Presbyterian and Reformed Churches and is asked to desist from further activities in that congregation", and he is "warned that if he continues, the matter will be brought to the Presbytery of which he is a member."

In 1832 the matter came up again when a second letter was received from the Loudon congregation, complaining that Mr. Hutchinson still persisted in preaching in the Reformed Church. Classis then appointed a committee to communicate with the Presbytery in person or by letter and to remonstrate "emphatically against the irregular and offensive proceedings of Mr. Hutchinson." Mr. Hutchinson continued his offen-



sive proceedings for some years longer, whether with or without the encouragement of the Presbytery, is not known, but the occurrence was productive of much harm in the Loudon congregation that was felt for many years, and caused a rather strained relationship between the two denominations in that section for some time.

The problem of language settled itself in time by the gradually increasing use of English, and by the coming of younger pastors, who either preferred to use English or else were not able to preach in German, although as late as 1849 a Classical sermon was preached in German.

On the other hand, Classis paid particular attention to the needs of its German constituency, and fostered for many years exclusive German churches in Baltimore, Frederick, Hagerstown, and Cumberland. The Second (now Christ's) Church, at Hagerstown was called the German Church as late as 1860. The German congregation at Frederick was in existence until after the beginning of the present Century.

### LOCAL AFFAIRS.

#### *Congregations, Charges, and Ministers.*

The first quarter of a century of Classis' history is noted for numerous pastoral changes, the reception and dismissal of ministers, examining and licensing of students, ordination of licentiates, reconstruction of Charges, and the like. At the end of the first twenty-five years, of the ten ministers who were members of Classis at its organization, only Geiger remained, and he was in the same Charge. But in that short period no less than one hundred and thirty-four men had been at some time or another members of Classis either as pastors or licentiates. (See Appendix A.) New congregations were organized, and in consequence, Charges were divided, re-divided, and re-constructed. Congregations were asked to associate themselves with other congregations in such a way that each Charge would be strong enough to support a pastor. Five pastoral Charges in 1820 (Baltimore, Frederick, Emmitsburg, Hagerstown, and Manchester), representing twenty-five congregations, had grown to thirteen Charges, comprising thirty-seven congregations in 1844. Of the original pastors, Jonathan Helfenstein had died in 1829 while pastor at Frederick; Albert Helfenstein of Baltimore, joined the Protestant Episcopal Church and was erased from the ministry of the Reformed Church in 1838; James Reily of Hagerstown was sent by Synod on a missionary journey to Ohio in 1821, and upon his return was commissioned to go to Europe as agent for the Theological Seminary, then later was dismissed to Zion's Classis and died in 1844; J. William Runckel, the first President of Classis, had retired in 1823 and died at Gettysburg in 1832. Only Geiger was left, and he soon followed his early associates into the Heavenly Rest, his death occurring on October 19 1848. He served his entire ministry (1817-1848) in the Manchester Charge with pronounced success. His Charge covered a large field (never less than seven congregations; for a while, eight). The membership increased during his pastorate from 325 in 1820 to 1200 in 1848.

## ORDINATION AND LICENSURE.

The first twenty-five years was a period of great development and expansion. Reference has already been made to the frequent changes of pastorates, organization of new congregations, etc. Such a situation demanded more ministers, and Classis was able to supply them. However, the Classis experienced the same difficulty which formerly had bothered the Coetus; that is, the lack of power to ordain ministers. The necessity of having to wait until the next annual meeting of Synod for young ministers to be ordained, when the need for ministers was so pressing, worked a real hardship. But Classis was orderly and obeyed the rule of Synod until Synod itself abrogated the rule and granted to the Classis the right which it had demanded for itself forty-six years before. In 1823 Classis asked Synod to ordain Jacob Mayer and Henry Kroh, requesting at the same time that the committee appointed to ordain Kroh be chosen from the membership of Maryland Classis. In 1834 Classis asked Synod to allow it to ordain its own ministers, but it had already ordained G. W. Glessner in 1832 at Cavetown; J. L. Saunders, Henry Aurand, J. W. Hoffmeier, and Stephen Stahley in 1833; and D. J. Bragonier, Cornelius Gates, and George Leopold in 1834. At the annual meeting of Synod in 1834, the right of the Classis to ordain was confirmed. J. C. Hensel and Samuel B. Leiter were ordained in 1835. In the period from 1820 to 1844, Classis examined and licensed twenty-four candidates, and from 1832 to 1844, ordained eighteen licentiates. Classis early passed a resolution to the effect that a candidate applying for licensure would be required to preach a trial sermon before the assembly as a part of his examination.

## CHANGES AND EXPANSION IN CHARGES.

The Frederick Charge had consisted of three congregations from as far back as the days of the Coetus. It continued so until 1826 when Trap (Jefferson) was added. The original congregations were Frederick, Middletown, and Glades. Middletown was not a part of the Charge after 1828, but in the meantime (by 1831) other congregations were added, so that in 1831 the Charge consisted of the congregations at Frederick, Glades (Glade), Manor, Ramsburg's Schoolhouse (afterwards Bethel, and later, Zion's, Charlesville), and Mt. Zion (now Feagaville). In 1833 six congregations were reported for the Charge. (The other congregation could have been Woodsboro, Creagerstown, Rocky Hill, or Loudon). In 1833, however, all the other congregations were detached and the Frederick congregation was constituted a Charge alone.

In 1830 the Middletown congregation became the center of a new Charge of three congregations: Middletown, Trap, and Mountain (Burkittsville). In 1831 Jerusalem (in Middletown Valley) was added. The Charge consisted of four congregations until 1840, when Jefferson was made the nucleus of a new Charge, consisting of itself, Manor, and Loudon. What became of the Manor congregation from





REV. GUY P. BREADY  
Pastor, Taneytown Charge

1833 to 1840 does not appear from the records; the inference is that it was supplied from Frederick or Jefferson. The Burkittsville congregation was detached from Middletown in 1847 and constituted a Charge alone. The Jerusalem congregation was disbanded about 1845.

The Glade congregation was united with Woodsboro and Creagerstown to form a Charge after its separation from Frederick in 1833. Rocky Hill and Apple's (near Thurmont) were added in 1835. In 1838 Apple's was detached and placed with Emmitsburg. St. Paul's, Utica, was organized and added to the Glade Charge in 1838. At the same time Ramsburg's Schoolhouse (Bethel) became a part of the Glade Charge. The Glade Charge reported four congregations in 1840, and three in 1841. In 1844 the Charge consisted of five congregations; Glade, Woodsboro, Creagerstown, Utica, and Bethel.



GRACE REFORMED CHURCH, TANEYTOWN

The Jefferson congregation appeared first in 1826 as a part of the Frederick Charge. From 1830 until 1840 it was with Middletown, then (in 1840) it formed a Charge with Manor and Loudon. In 1843 Loudon was dismissed to Virginia Classis, and in the same year Mt. Zion (near Feagaville) was added to the Jefferson Charge.

Bethel congregation appeared first as Ramsburg's Schoolhouse in 1831. It was a part of the Frederick Charge until 1833. In 1838 it was made a part of the Glade Charge and so continued until 1892. In 1881 the congregation became Zion's at Charlesville.

The Creagerstown congregation which was united with Glade in 1833 was attached to Emmitsburg in 1842, but returned to Glade in 1843.

The Loudon congregation was made a Charge alone in 1838, but joined Jefferson and Manor in 1840. In 1843 it was dismissed to Virginia Classis.

Mt. Zion, near Feagaville, was added to the Jefferson Charge in 1843, taking the place of Loudon. Thus in twenty years the Frederick Charge has expanded into six Charges.

Baltimore maintained itself as a Charge alone from the beginning of Classis, but in 1841 it was ready to sponsor a second church to replace



the one lost by the schism of the congregation formerly served by Otterbein.

In 1820 James Reily served six congregations: Hagerstown, Funkstown, Salem, Paul's (St. Paul's near Clear Spring), Williamsport, and Bart's (or Bard's, later Beard's, near Cavetown). This arrangement continued until 1828, when the Williamsport congregation was detached. After 1828 the Bart's congregation does not appear on the records, and the inference is that the members of that congregation joined the Cavetown congregation which was organized in 1826. No further change is noted in the Hagerstown Charge until 1835, when St. Paul's (near Clear Spring) united with the Little Cove and Timber Ridge congregations in Bedford County, Pennsylvania, (both congregations had petitioned to join the Charge) and Clear Spring (St. John's) to form a new pastoral charge (Clear Spring), but in 1835 the Clear Spring reported five congregations; in 1836, three. In 1832 and 1833 the Hagerstown Charge was reported vacant and sent no report. In 1836 the Hagerstown Charge had three congregations; Hagerstown, Salem, and Funkstown. On account of the detachment of the Hagerstown and Clear Spring Charges from Maryland Classis by Synod in 1840, these congregations disappeared from the statistical roll of Classis until 1843. The Hagerstown Charge again became a part of Maryland Classis with two congregations (Hagerstown and Salem) in 1843, and the Clear Spring Charge, upon its reception by Maryland Classis in the same year, was composed of two congregations (St. Paul's and Clear Spring, later St. John's). Funkstown was made a separate Charge in 1844, and then afterwards for some years was connected with the Clear Spring Charge.

The Manchester Charge, Jacob Geiger Pastor, consisted of seven congregations in 1820 (Zion's, Frieden's, Jerusalem in Carroll County, Benjamin's and St. Maria, all in Maryland; and Jacob's and David's in Pennsylvania). The next year (1821) Baust congregation was added, but in 1822 Baust was detached and added to the Westminster Charge. In 1823 Frieden's dropped out of the statistical record and did not appear again until 1828. In 1834 and 1835 Frieden's was called "Peace" congregation. From 1836 to 1839 the Manchester Charge reported eight congregations but they are not named in the tables. Then (1839) Benjamin's (Kreider's) was detached with the expectation that a new congregation would be organized in the town of Westminster, to form with Benjamin's a new Charge, a hope which did not materialize. In 1840 Benjamin's, constituted alone as the Westminster Charge, called a pastor in the person of Rev. W. Phillips, who ministered to the congregation until 1842. Then, inasmuch as Benjamin's was not able to support a pastor, it asked to be re-united with the Manchester Charge. Classis, however, believed that the Manchester Charge was too large and refused the request, and in 1844 Rev. John G. Wolff, pastor at Taneytown, was appointed to be Supply at Benjamin's. On account of the size of the Manchester Charge, Classis made several unsuccessful attempts to divide it

before the death of Geiger in 1848. After Geiger's death, Classis, in conjunction with Zion's Classis, which had been making insistent demands that the congregations in Pennsylvania be surrendered to it, took summary action. In 1849, the Manchester Charge, consisting of Zion's (Manchester), St Maria (Silver Run), Bowers', Sherman's, Stone Church, New Church, and Jefferson (the last four named being in Pennsylvania), was divided to form three Charges as follows:

1. Stone Church, Jefferson, New Church, and Sherman's to be a new Charge in connection with Zion's Classis.

2. Manchester, Bowers', Silver Run, Shafer's (or Shaferstown), and Hoffacker's to be a Charge in Maryland Classis.

3. Benjamin's, Allgeier's, Union Mills (in case a congregation should be organized there) and Greenwood Schoolhouse to be a Charge of Maryland Classis with the name "Westminster Charge." The congregation at Union Mills was never organized.

(Note: I cannot identify several of the congregations mentioned here).

Shafer's and Hoffacker's do not appear in the statistical reports. Allgeier's was near Hampstead and was listed as a part of the Westminster Charge in 1823. Greenwood Schoolhouse was located near what is now New Windsor and was mentioned several times in the early reports as being connected with Uniontown and Taneytown.

In 1820 J. William Runckel was pastor of the Emmitsburg Charge, consisting of six congregations: Emmitsburg, Taneytown, Haak's (Haugh's), Apple's, Gettysburg, and Mark's. In less than a year considerable reconstruction took place. Taneytown and Haak's were detached and united with Uniontown and Greenwood Schoolhouse. Gettysburg and Mark's were constituted a Charge under the pastorate of Runckel. Krugerstown (Kriegerstown or Creagerstown) and Herbach's were added to Emmitsburg and Apple's to form a Charge of four congregations. By 1823 the Charge had been increased to six congregations again by the addition of Woodsboro and Rocky Hill. In 1824, after Runckel's retirement, Gettysburg again became a part of the Charge, and a new congregation, Millerstown (Fairfield), was added, so that now under the pastorate of Bossler, there were eight congregations. But by 1825 Rocky Hill had been united with Baust and Bablitz (which I am not able to identify as it appears only once), while Woodsboro was with Taneytown and Uniontown. In 1829 Herbach's was with Cavetown, and Creagerstown was not mentioned. By 1831 Herbach's was again with Emmitsburg. In 1834 during the pastorate of Elias Heiner the Charge consisted of Herbach's (also called Herbach's Schoolhouse, Harbaugh's, Harbaugh Valley, Valley, and Jacob's) Emmitsburg, Millers-town, Taneytown and Baust. Heiner was a native of Taneytown, which may account for the presence of the Taneytown and Baust congregations in the Emmitsburg Charge at this time. In 1835 Baust was not mentioned, and Haak's (also called Paul Haak's, Paul Hauch's, Hauck's, and Haugh's) had again been made a part of the Emmitsburg Charge. Tan-



eytown was not with Emmitsburg after 1835. In 1837 the Charge consisted of four congregations (Emmitsburg, Apple's, Millerstown, and probably Herbach's), but only three were reported for 1838.

In 1842 the Emmitsburg congregation asked that the Charge be divided, whereupon Millerstown and Herbach's were constituted a Charge, while Emmitsburg and Apple's, together with Creagerstown (which was added), formed another Charge. Almost immediately, the new Charge asked that it be supplied from Emmitsburg, so that now, in spite of the request for a division, the Charge was larger than before. Classis tried to make an arrangement by which J. G. Wolff, pastor at Taneytown, might be made assistant pastor at Emmitsburg to preach in English, but since nothing came of that idea, Classis gave consent that Lic. George Martin, a native of Emmitsburg, should be ordained as assistant to Pastor Freese. Martin, however, accepted a Call to a Charge in Virginia Classis, and Freese resigned in 1842. In 1843 both the Emmitsburg and Millerstown Charges realized that neither could support a pastor alone, so at the request of each, they were united, Creagerstown was placed again with the Glade Charge, and the Emmitsburg Charge was again constituted as it had been more than a year before with four congregations.

Jacob's was first mentioned as a congregation of Classis in 1831 as Herbach's Schoolhouse in the Emmitsburg Charge. It was always with Emmitsburg except in 1829 when it was a part of the Cavetown Charge.

Apple's congregation was with Emmitsburg continuously from 1820 to 1858.

Millerstown, or Fairfield, was always with Emmitsburg except in 1842-1843.

The Taneytown congregation saw many changes in pastoral connection in the period from 1820 to 1844. It was one of the original congregations of Classis and was with Emmitsburg until Runckel resigned in September 1820. For a year the congregation was supplied by the pastor of the Uniontown Charge, and in 1822 was made a part of it. In 1822 the Charge consisted of Uniontown, Taneytown, Woodsboro, Haak's, and Greenwood Schoolhouse, under the pastorate of Dietrich Graves. Winter's congregation took the place of Woodsboro in 1823. In 1827 the Charge consisted of Uniontown, Taneytown, and Greenwood. Taneytown was not mentioned again until 1829 when it was associated with Paul Hauch's, St. Peter's (Rocky Hill), and Baust (called Emmanuel for the first time). In 1831 Taneytown was with Uniontown, Woodsboro, and Greenwood. In 1831 the Emmitsburg congregation asked Classis to join Taneytown with it, but Taneytown preferred its association with the Uniontown Charge and presented a letter in which it expressed its friendship for Pastor Graves. After Graves left, however, in 1832, it was joined to the Emmitsburg Charge and continued in that connection, until after the close of Heiner's pastorate in 1835. Taneytown was evidently unattached from 1836 to 1838 for no mention is made of it in the statistical records or Minutes. In 1838 Daniel Feete was called to the Charge, consisting of Taneytown, Baust, and Hauch's.

From 1843 after Phillips had resigned as pastor of Benjamin's, that congregation was supplied for several years by the Taneytown pastor.

The pastoral Charge served by Ludwig Mayer in 1820, although not lying entirely within the State of Maryland, ought nevertheless to be included with the original Maryland Classis Charges, both because it was mentioned in the statistical report of the first meeting and also because two of its congregations were in the State. The Charge consisted in 1820 of five congregations: Shepherdstown, Martinsburg, and Smithfield in Virginia; and Boonsboro and Sharpsburg in Maryland. Dr. Mayer resided in Shepherdstown.

The Shepherdstown congregation remained as the center of the Charge until the Potomac River was made the dividing line between Maryland and Virginia Classes and the congregations were dismissed to Virginia Classis in 1843. Likewise, Martinsburg underwent no change of pastoral connection.

In 1821 Boonsboro was not mentioned in the record, but in 1822 it was listed as the center of a new Charge of three congregations: Boonsboro, Ziegler's, and Pleasant Valley. After 1824 Sharpsburg was no longer listed with Shepherdstown and does not appear again in the tables until 1829 when Sharpsburg and Williamsport form a Charge under the pastorate of Dieffenbacher. Cross-roads congregation was added in 1830. The record of 1832 (which is very deficient) does not mention Shepherdstown, but in 1834 Shepherdstown and Martinsburg formed one Charge, while Loudon (in Virginia) and Smithfield formed another Charge. Smithfield was back with Shepherdstown and Martinsburg in 1838. The Shepherdstown Charge listed three congregations in 1839, four in 1840, and three in 1841 and 1842. Statistical reports for 1843 do not mention Shepherdstown and by 1844 all the Virginia congregations had been dismissed to Virginia Classis.

The Martinsburg congregation was always listed with Shepherdstown from 1820 until 1844.

Loudon, Martinsburg, and Shepherdstown formed a Charge from 1834 to 1838. Then Smithfield rejoined Shepherdstown, and Loudon was a Charge alone under then pastorate of Daniel Feete. Feete left in 1838 to become pastor at Taneytown, and then Stephen Stahley, who formerly had served the congregation, had a second pastorate at Loudon from 1839 to 1840. In 1840 Loudon was joined with Jefferson and Manor to form a Charge. The congregation was dismissed to Virginia Classis in 1843.

Boonsboro, Ziegler's and Pleasant Valley continued to form a Charge until probably 1829. In 1829 Boonsboro, Salem's (not the Salem near Hagerstown), Ringer's, and Loudon were associated together. This arrangement continued until 1831 when Salem's was probably disbanded, and Sharpsburg, Williamsport, Cross-roads, and Pleasant Valley were added. It may have been that the Salem's mentioned here and Pleasant Valley were the same congregation, as they never appeared together in the same year's table. From that time (1831) the congregations were



not named until 1835, when Boonsboro, Sharpsburg, Ringer's, and Cross-roads formed a Charge. From 1835 until at least 1852 this Charge consisted of three congregations, of which Boonsboro and Sharpsburg were two; the other may have been Ringer's Cross-roads, Keedysville, or Williamsport.

The Sharpsburg congregation was with Shepherdstown until 1825. It was not mentioned again until 1829 when it formed a Charge with Williamsport. Cross-roads was added in 1830. The Charge was dissolved and its congregations added to the Boonsboro Charge in 1831.

Williamsport was mentioned only in 1829 as being with Sharpsburg, and in 1831 with Boonsboro. It may have disbanded about 1833.

Ringer's was mentioned first in 1829 as being with Boonsboro; it was not listed after 1834.

Cross-roads was mentioned first in 1831 with Boonsboro; not mentioned after 1834. The Boonsboro Charge continued without change for almost twenty years with at least three congregations: Boonsboro, Sharpsburg, and one other.

Bart's (Bard's or Beard's) was mentioned from 1820 to 1826 in connection with Hagerstown. Rev. J. Stewart Hartman thinks that there is no evidence that it was ever an organized congregation, but I think he is mistaken as it was mentioned in every report for six years. In 1826 its members probably joined the new congregation at Cavetown which was organized in that year.

There were a number of other congregations in existence in 1820 which were not mentioned in connection with the first meeting.

Haak's (Haugh's) was with Emmitsburg in 1820, and with Uniontown from 1821 to 1826. It formed a Charge with Westminster, Baust, Rocky Hill, and Woodsboro from 1826 to 1828. It was with Taneytown, Rocky Hill (also called St. Peter's), and Baust from 1829 to 1833. From 1833 to 1835 it was a part of the Emmitsburg Charge, but in 1838 it joined with Taneytown and Baust to form a Charge, and continued in that association for many years.

Sandymount was mentioned only once as being with Westminster and Baust in 1822. Winter's Church was mentioned once, as being with Uniontown in 1823.

Greenwood Schoolhouse was mentioned first in 1822, in a Charge with Uniontown, and continued in that connection until 1831 when it was mentioned for the last time as a congregation of Classis, until 1849 when it figured in the plans for the reconstruction of the Manchester Charge. In 1865 or 1866 Classis tried, without success, to establish a claim in the church property.

Baust congregation was mentioned first in 1821 as being with Manchester, but it was not a part of that Charge in 1820. It formed a Charge with Westminster, Sandymount, and Reisterstown from 1822 to 1824; with Rocky Hill and Bablitz in 1825; with Westminster, Haak's, Rocky Hill, and one other not named from 1826 until 1829; was not listed in 1830; and was with Haak's and Rocky Hill in 1831. I am not sure of

its connection from 1835 until 1838, but in 1838 it formed a Charge with Taneytown and Haak's and continued in that connection until 1885.

Reisterstown was mentioned only twice (1822-1824) with Westminster.

Allgeier's was listed in 1823 with Westminster; then again in 1849 to form part of the contemplated Westminster Charge.

The term "Westminster Charge" at this stage of Classis' history is rather confusing. Benjamin's congregation, near Westminster, was in the Manchester Charge until 1838. It then asked to be associated with Taneytown but Classis refused to grant the request and constituted Benjamin's a Charge alone with the name "Westminster Charge". From 1840 until 1842 it was a Mission under the pastorate of William Phillips. Phillips resigned in 1842 because he did not receive an adequate salary and went to Emmitsburg. Then Classis tried to have Benjamin's unite with Taneytown which was also a Mission, but the two congregations could not come to terms. In 1843 or 1844, J. G. Wolff, pastor at Taneytown, was appointed Supply and served Benjamin's as such for several years. Classis was very anxious to have a congregation organized in the town of Westminster; and to further that desire as much as possible, held its annual meeting in 1842 at Westminster in the "Union Church." Whether this means that a union church at Westminster was used, or that Classis held its sessions at Benjamin's, I do not know. At that time Benjamin's was a union church.

But there was a "Westminster Charge" in 1821, consisting of one congregation. This certainly was not Benjamin's for Benjamin's was with the Manchester Charge until 1838. The Westminster congregation was variously associated in the next several years but it was listed regularly in the statistical reports. It was vacant from 1820 to 1823; then was served by Leidy until 1826, after which it was not listed. This early Westminster church was likely the one which stood in what is now the Westminster Cemetery and which was a union church. The author has been informed that it was torn down more than a century ago. It is likely that when the building was removed the congregation disbanded. The present St. Paul's Church in Westminster was not organized until 1867.

The Uniontown congregation (St. Lucas) was in existence in 1820 and for eleven years afterwards. It was associated with Taneytown from 1821 until 1825, and from 1830 until 1831. The congregation was disbanded in 1831. The building, erected in 1816, was occupied by the Winebrennarians after 1836, and was torn down in 1882. For some years this congregation was the center of a flourishing Charge, extending from Taneytown to Woodsboro.

The Cavetown Charge was organized in 1826. The Cavetown and Leitersburg congregations were received into Classis as a Charge at the annual meeting of 1827, together with its pastor, Rev. Henry Kroh. In 1829 Herbach's (Jacob's) congregation was a part of the Charge for one year. From 1832, Cavetown and Leitersburg were associated with Waynesboro, and together with that congregation were detached by



Synod in 1840 and assigned to the newly-organized Mercersburg Classis. The congregations were received back into Maryland Classis in 1849. The Wolfsville congregation was organized in 1849.

In 1820 Rev. F. A. Scholl served a Charge whose territory was entirely within the State of Pennsylvania. The congregations were Greencastle, Waynesboro, Mercersburg, Loudon (in Pennsylvania), and Fisher's. By 1824 Bashoer and Solomon's had been added. In 1829 six congregations formed the Charge; Fisher's and Bashoer were missing and Zion (probably Zion, Chambersburg) had taken their place. In 1830 the Charge consisted of Greencastle, Solomon's, Waynesboro, and Zion. Mercersburg, Loudon, Little Cove, and McConnellsburg were constituted a new Charge in 1829 or 1830. In 1831 Little Cove was no longer a part of the Mercersburg Charge, but was a few years later associated with Clear Spring.

In 1834 Waynesboro and Fisher's were with Cavetown and Leitersburg. Greencastle and Mercersburg are not mentioned in the statistics after 1833, nor do they appear again in the records of Maryland Classis. Waynesboro, with Cavetown and Leitersburg, was assigned to Mercersburg Classis in 1840.

Of the Virginia congregations, all of which, except those of the Shepherdstown Charge, joined the newly-organized Virginia Classis in 1824, Woodstock had returned to Maryland Classis by 1831. By 1833 most of the others had returned. They all left Classis again when the Virginia Classis was re-organized in 1839. The Shepherdstown and Loudon Charges were with Maryland Classis until 1843. (For a list of the Virginia congregations, see end of Chapter 2.)

Congregations in North Carolina and farther south were never associated with Maryland Classis after 1824. They all joined the new North Carolina Classis in 1830.

## CHAPTER 4

### DENOMINATIONAL INTERESTS AND ACTIVITIES.

Although Maryland Classis was on the edge of the Church geographically, it was right in the midst of things from the standpoint of denominational affairs, problems, disputes, etc. Due, no doubt, to the increasing use of the English language and the adoption of English ideas in this part of the country, a more or less distinct line was being drawn between eastern Pennsylvania and Maryland. Eastern Pennsylvania still regarded Maryland and the South as the wilderness and back-woods country. But out of the two great elements of immigration into Maryland, the English from Eastern Virginia and Southern Maryland, and the German from Pennsylvania, which met here and fused in blood and ideas, there had arisen a generation, which for intelligence, industry, and piety, was not excelled anywhere. The pastoral Charges in this part of the Church were fortunately manned by efficient ministers. Jonathan Helfenstein, Albert Helfenstein, James Reily, William Runckel, and Lewis Mayer were as well and favorably known in Lancaster and Philadelphia as they were in Maryland. Maryland Classis was thoroughly aware of what was going on in the Church, and her suggestions and influence had much to do with shaping the policy and position of the German Reformed Church in more than one question of administration and theology. The part which Maryland Classis played, therefore, in the solution of these burning problems, is an important feature of its early history.

### THE THEOLOGICAL SEMINARY.

It was not long after the Synod's Declaration of Independence from Holland that the Church began to feel the effects of the shutting off of the supply of ministers from Europe. The Church was extending its borders in every direction. New congregations were being organized in every district. At each meeting of the Synod, elders appeared and appealed for ministers to man the shepherdless flocks. The Church had the men but it had no satisfactory method of preparing them for the work of the Christian ministry. In some sections of the Church, preceptors; that is, private instructors in theology were doing what they could, but their facilities were limited and their output was too small to meet the demand. The great need was a regularly established and equipped institution for the teaching of theology.

At this particular time, the most prominent preceptors were F. L. Herman, who conducted his "Swamp College" at Faulkner's Swamp, east of Pottstown, Becker, Hendel, and Dr. Samuel Helfenstein of Philadelphia. Dr. Wagner, when he lived at Frederick some years before, had prepared a few young men for the ministry, but just now there was



no one close to Maryland to whom students could go. This situation had much to do with the eagerness of Maryland Classis to establish a theological seminary as soon as possible.

The Reformed Church had been in negotiation with the Presbyterians and the Lutherans looking toward the establishment of a union Seminary with either of these denominations, but the matter came to nothing. The weight of opinion was for the Reformed Church to establish a Seminary of its own. At the very first meeting of Classis, Mayer and Reily, who were the delegates to Synod that year, were instructed by Classis to "apply all their strength" to have Synod establish a Seminary as soon as possible. Enthusiasm ran high in Maryland, especially as Judge Shriver had raised the sum of \$12000 at Frederick and the surrounding community for the Seminary, on the condition that the institution would be located at Frederick.

When Synod met in 1820, influenced by Mayer and Reily and by the offer of the \$12000, it took rather precipitous action regarding a Seminary. Frederick was not named as the place where the Seminary was to be located, but it was understood that Synod favored that location, and Frederick felt reasonably sure that when the Seminary was built, it would be in that place. Synod elected twelve superintendents who were to have charge of the formation and government of the Seminary. Of the twelve, four were members of Maryland Classis: Jonathan Helfenstein, Albert Helfenstein, Mayer, and Reily. Next, a professor of theology was elected, although there was no Seminary in which he could teach. Finally, Synod passed a resolution forbidding further private instruction in theology. Such an order meant the end of the work of the preceptors, although they were still to be allowed to give instruction in preliminary studies.

Naturally these actions of Synod precipitated a storm in the eastern part of the Church. Objection was made to the location at Frederick as being too far from the center of the Church. F. L. Herman at Faulkner's Swamp and Samuel Helfenstein at Philadelphia wanted the Seminary located at Philadelphia, or else establish no Seminary at all. Both at this time were instructing students in theology. Both were suspected of being ambitious to become professors in the new Seminary, and of course, objected to the new professor-elect, Dr. Milledoler, of the Dutch Reformed Church. A counter-charge was made to the effect that Maryland Classis had a candidate of its own in the person of Dr. Lewis Mayer, although in justice to Dr. Mayer it ought to be said that there is not the slightest evidence to show that he had any ambitions for the professorship. He was one of Dr. Milledoler's most enthusiastic supporters.

Perhaps the most potent basis of objection was the fear that the English language would be used in the Seminary if it should be located in Frederick. The lengthy dispute which followed centered largely around the question of the language to be used in instruction in the Seminary.

After the meeting of Synod in 1820 the objectors were not idle. In March 1821, a conference was held at Norristown at which the protestors drew up and distributed a paper addressed to the Classes. Philadelphia Classis made much of it and on its own responsibility addressed letters to the other Classes, asking for their support in the objections to the action of Synod. The letters of Philadelphia Classis, signed by every member except Dr. Herman, asked the Classes to take a vote on the question, so that the protestors might come to the next meeting of Synod in such strength as to be able to demand that Synod abrogate its action of the year before. Dr. Good says that practically all the Classes, except Maryland, were inclined to join in the demand. The reception of the letter by Maryland Classis evoked bitter indignation and Classis expressed its disappointment and fear lest all these activities on the part of the objectors would "not only sow the seed of discord but especially destroy all our hopes" (of a Seminary). Classis attempted, in the report of a special committee appointed to express Classis' views on the subject, to justify the action of Synod in forbidding private instruction in theology, by showing that unless some such restriction was made, the number of private teachers, which was constantly increasing, would have the effect of delaying indefinitely the founding of a seminary. Also, Classis answered the objection to Dr. Milledoler on the ground that at the time of his election he was a member of another denomination, by calling upon the objectors "to trust the Committee (the twelve superintendents) to appoint men who would not disgrace the Church." To quote further, "In view of the printed pamphlet, the Committee (of Classis) hardly knows what to say. Its leading feature seems to be a presumptuous and incorrect misrepresentation. In the beginning the unenlightened author says that the German Reformed Church began working one year ago for the establishment of a theological seminary, and yet he throws out afterwards that someone consulted him concerning this three years ago. Is it not known to him that in the Synod for at least three years several ministers at its urgent request have collected money in their respective congregations for the work of the Gospel and to support the establishment of a Seminary? And is it not a fact that the same ones who complained so loudly against the report of last year's Synod, are the very ones who have done so little for the furtherance of this project? In this complaint a man was named as professor out of our Synod. And soon afterwards someone made a motion to fetch a professor over the wide ocean from Europe. We may only ask here; was not the venerable man we called once a member of our Body? (Dr. Milledoler was indeed once a member of the German Reformed Church). And might we not ask him back again to accomplish for us an important service? The author speaks at another place, uneasily as if he were insulted because the Institution was to be located at Frederick. We know of no offense in this proposition. While we have reason to believe that there is no more important place to establish this Institution, notwithstanding the fact that their wishes and efforts were frustrated".



Rather strong language this, in view of the fact that the report of the committee was directed especially at Dr. Samuel Helfenstein, the leader of the objectors and the brother of two of the members of the committee which prepared the report. The report further expressed the willingness of Classis to support a convention meeting of Synod if the majority of the Classes were willing and such a meeting would be called legally. Dr. Helfenstein, of Philadelphia, the President of Synod, did call a convention meeting of Synod for 1821, although he did not consult a majority of the Classes, and afterwards acknowledged on the floor of Synod, upon the objection of Dr. Mayer at the way the meeting of Synod was called, that he had called it illegally.

Dr. Milledoler, who had at first signified his intention of accepting the Call to become professor in the Seminary, held the Call for nearly two years and then declined it. This was a terrible blow to the supporters of the Seminary. For a year nothing was done. Then in 1823, Classis adopted a resolution, proposed by Reily, to the effect that "Classis sees the necessity of doing something for the welfare of our Church, especially to produce suitable men for the ministry, because nothing can be done at this time by a vote of the Synod in this so weighty a thing; therefore, it is agreed that the Synod be entreated by our delegates from this Classis to be allowed to form a fellowship to erect a school of preparation of ministers". This petition, when presented to Synod, caused so much bad feeling that Classis reported it again in its Minutes of the next year for the purpose, as it said, of clearing up any misunderstanding. Whether Reily really meant by his resolution that Maryland Classis would proceed alone to form a seminary, we do not know, but at the meeting of Synod soon afterwards Reily did threaten that Maryland Classis would secede and go to the Dutch Church if the demands of the German party regarding the seminary were persisted in.

Just at this point in the Seminary controversy, matters were brought to a crisis by the action of Synod in deposing Rev. Frederick Herman from the ministry. His father, Dr. Herman, head of the "Swamp College", then left the Synod without permission. Among the friends of Dr. Herman, the action of Synod was regarded as being directed at him, and in retaliation, congregation after congregation left the Synod to form what is known as the "Free Synod", a schism which involved nearly a hundred congregations and lasted from 1822 until 1836. The formation of the Free Synod in one way aided the establishment of the Seminary since it removed many of the most influential objectors.

In 1823 Synod chose Harrisburg as the place for the location of the Seminary, and elected Dr. Samuel Helfenstein as professor. Dr. Helfenstein was also to be pastor of the Harrisburg congregation. This action resulted in the withdrawal of Rev. John Winebrenner from the ministry of the Reformed Church. Winebrenner at the time was the pastor at Harrisburg, and hoped, in case the Seminary came to Harrisburg, that he would be the professor. Winebrenner was excluded from the Synod finally in 1828.

Finally in 1824, Synod voted for the establishment of the Seminary in connection with Dickinson College at Carlisle, the Seminary to have the use of a room at the College. The Call to Dr. Helfenstein was renewed, and upon his declining it, Dr. Mayer was elected. Dr. Mayer accepted the Call to the professorship more out of a sense of duty than because he sought the position.

When the Seminary was actually opened in 1825, Maryland Classis was delighted, especially as Dr. Mayer was to be the head of the Institution, although Dr. Mayer was no longer a member of Classis, since he had moved to York and had been dismissed to Zion's Classis several years before. Classis still further expressed its satisfaction at the opening of the Seminary by collecting from the congregations the sum of \$90.46 the first year for Dr. Mayer's support. Dr. Good says that only four Charges in the Synod contributed to this Cause and that only \$58.00 was collected. Dr. Good is mistaken. Every pastoral Charge in Classis had some part in raising the amount contributed from this Classis alone. Classis continued to make a contribution each year for the support of the Seminary. Besides, Mr. Reily in 1826, on his own responsibility, made a trip to Europe for the purpose of collecting money and books for the Seminary, and so successful was his effort that he was able to turn over the sum of \$5042. after all expenses were paid, besides 5000 books for the Seminary's library.

In 1829 when it was seen that the arrangement with Dickinson College was not working out satisfactorily, Classis petitioned the Synod to move the Seminary to a more suitable place, and in the same year passed a resolution, calling attention to the need of provision for instruction in the classics as a preparation for the theological studies. Thus was started the movement which culminated in the establishment of Marshall College. In 1833 when the financial affairs of the Seminary were in bad condition and there was a temptation to pay the arrearages on the professors' salaries out of the endowment, Classis vehemently opposed the proposition and called upon Synod in no uncertain terms not to allow one cent to be taken from the endowment fund, and suggested to Synod that if there was an emergency, collections should be taken in the congregations. At the same time, Classis called upon Samuel Helfenstein and Schneck, who had been appointed agents for the Seminary, to proceed to collect money for the second professorship.

Ebaugh, who was pastor at Carlisle while the Seminary was connected with Dickinson College, objected to its removal to York, and claimed that the Seminary was indebted to his congregation. Accordingly he entered suit and was able to have a judgment laid against the Seminary, which judgment was satisfied in part by the sale of a portion of the Seminary library. When the sale was held, Reily again came to the rescue of the Seminary and bought back the books, paying for them personally. Afterwards when Synod made an attempt to reimburse Reily by laying an apportionment on the Classes, Maryland Classis paid \$210. for the purpose and carried the balance of the apportionment, amounting to \$50



until the whole amount was paid. The case against the Seminary was continued in the courts for a number of years.

Classis continued its interest in the Seminary according to numerous notations in the Minutes. It felicitated Dr. Rauch upon his taking charge of the Classical High School in 1833. In 1834 when the prosperous condition of the Seminary was reported, Classis rejoiced in the increased number of students and in the increased number of young ministers who were members of the Classis. When, in the same year, charges were brought against Dr. Mayer through five students, Classis rallied to his support with the following stinging resolution of rebuke: "Whereas, repeated and unwarranted attacks have been made on the orthodoxy of the Rev. Dr. Mayer, thereby endeavoring to destroy his usefulness in our Seminary, therefore Resolved, that we, as a Classis, have the most implicit confidence in the integrity, orthodoxy, and piety of our Reverend Professor, and we do pray that Synod hereafter treat with contempt all insinuations that may be brought forward without good and sufficient evidence". This resolution was adopted by a unanimous rising vote. When Dr. Mayer resigned as professor, Classis adopted a resolution expressing its regret because the Church was about to lose the services of Dr. Mayer in the Seminary.

When a successor to Dr. Mayer had been found in the person of Dr. John W. Nevin, Classis was appreciative of the honor that had come to the Church and the Seminary in the coming of Dr. Nevin as professor. Classis expressed itself as follows: "Resolved, that in the view of this Body, the results of the labors of the general convention (of Synod) held in January last for providing our Seminary with a Professor of Theology must be regarded as a special dispensation of Providence, and that in consideration of the same, the German Reformed Church is under great obligation to the exercise of gratitude to the Great Head of the Church, at whose sovereign disposal are all our affairs".

"Resolved, that we will, as a Classis, afford every assistance and encouragement in our power, which may tend to further the interest of our common Theological Seminary".

When Dr. Nevin was about to transfer his allegiance to the Reformed Church, the Synod designated Maryland Classis as the judicatory in which he should hold his membership. Accordingly at the beginning of the opening session of 1840, on May 16, Dr. Nevin appeared in person and presented his Certificate of Dismission, whereupon "the request of Professor Nevin was acceded to and it was resolved that he be cordially received as a member of the Reformed Church".

The Stated Clerk of Classis, Rev. J. W. Hoffmeier, evidently thought the occasion to be of historical interest and importance, and he pasted the original Certificate of Dismission on the inside cover of the first volume of the original Minutes, and has thus preserved the historic document. The Certificate reads as follows:

Monongahela City, April 21, 1840.

### Sessions of the Presbytery of Ohio.

The Rev. John W. Nevin, D. D., applied by letter, to be dismissed from this Presbytery, to become connected with the German Reformed Synod. On motion, resolved, that his request be granted, and that he be, and he hereby is dismissed, as a member in good and regular standing, and the Stated Clerk was directed to furnish him with an attested copy of his dismissal.

Attest: WILLIAM JEFFREY, Stated Clerk.

When the day arrived for the inauguration of Dr. Nevin, Classis which was still in annual session at Clear Spring adjourned and proceeded in a body to Mercersburg to attend the inauguration exercises. After the ceremonies were concluded, Classis held an adjourned session at Mercersburg to attend to the business which remained unfinished when the sessions were suspended.

### MISSIONS.

Maryland Classis, by reason of its geographical location, was confronted immediately upon organization with problems concerning Missions. All its territory, south of Shepherdstown, Va., was regarded as missionary territory; that is, practically all of Virginia, all of North and South Carolina, Georgia, Tennessee, and Kentucky. In addition, as candidates for the ministry were licensed and ordained, and some sought mission fields in the West, and because the territory of these Western fields was not organized into Classes, they continued their membership in Maryland Classis, together with the congregations they organized and served. The consequence was, several Charges in Ohio, Indiana, and Western Pennsylvania for a number of years were supported by the missionary operations of Maryland Classis. Also, from time to time, new congregations were organized within the immediate circle of Maryland Classis territory, some of whom had to be carried as missionary enterprises.

There were two main problems: to supply ministers for organized missionary congregations, or groups about to be organized; and to find money for the support of the men while they were preparing for their work among these scattered flocks, and for their support after their missionary labors had begun. In the first years of Classis, Missions meant ministering to needy congregations near home; Foreign Missions had not been thought of.

In this vast missionary area in 1820 there were only five ordained ministers: Johannes Braun, George Leidy, William Hauck, George Boger, and John Rudy. Of these, Hauck and Boger were natives of North Carolina. Braun and Leidy served rather compact Charges in the Valley of Virginia. Hauck served six congregations, with Evanham, Virginia, as the center. Boger's four congregations were centered around Concord, North Carolina. Rudy had a Charge of eight congregations in



Guilford, Orange, and Randolph Counties in the same State. Besides the service which they rendered to their regular congregations, these men tried to bring the Gospel to the forty or more groups scattered through the Carolinas and Georgia as best they could. Some of these groups had some kind of a congregational organization; others were mere groups of Reformed people who gathered at some meeting-place in their own communities when on rare occasions a minister came to preach to them. These included twelve congregations (or groups) in Pendleton and Bortout Counties in Virginia; sixteen in Ash, Lincoln, and Rowan Counties in North Carolina; eight in South Carolina in which State there was not one minister; and others scattered in Georgia, Tennessee, and Kentucky.

In 1826 after John Rudy had been sent to visit vacant congregations in South Carolina, it was reported that there fifty-three unshepherded congregations in the missionary area of Maryland Classis. Largely as a result of this information, the Board of Domestic Missions was organized in 1826. It was known as a "Missionary Society", and was to be supported by voluntary contributions.

In order that this growing need might be supplied as far as possible, Classis, during the twenty years following 1820, commissioned Saunders to West Ohio and Indiana; Gates, Leopold, Hensel, Leiter, Feete, Heller, Williard, Stahley, and Jacob Mayer to Virginia and the Carolinas, all of whom were sent as missionaries into that vast area which was Maryland Classis' responsibility.

Besides, James Reily left his congregations in Washington County to make a missionary tour to the West in 1821, his work at home being taken care of by his brethren in Classis. In 1833 Bossler was appointed to organize a German congregation in Baltimore, Classis to assume his support to the amount of two hundred dollars annually. Leopold was employed by Classis to preach to vacant congregations. Indeed, for many years, one, two, or as many as three missionaries at a time were regularly employed and paid by Classis to labor in outlying sections. In 1834 the ministers in Shenandoah County, Virginia, were instructed by Classis to visit congregations in Hardy and Pendelton Counties, across the mountains. Kreider's was promised one hundred dollars a year if the congregation would raise three hundred additional for Phillips' support in 1842. In the forties Kreider's was listed as a mission station for several years. Taneytown received missionary aid for three or four years. The entire salary of Samuel Gutelius, while he was pastor of the Second congregation in Baltimore from 1843 to 1846, was paid by Classis. Funkstown, the German congregation in Hagerstown, Cumberland, all the new congregations in Baltimore City except Third Church, and some others in the Classis were receiving missionary aid at some time or another in the first fifty years of Classis' history.

In the very early years a system of supplies was worked out, by which vacant congregations received more or less frequent ministrations from the pastors. At each regular meeting, a regular schedule was ar-

ranged and announced at the meeting. The carrying out of this schedule involved long, uncomfortable journeys with little or no remuneration, but it must be said that those early pastors were faithful to carry out the instructions of Classis and to do the work entrusted to them.

The second task was to raise sufficient money for the support of Missions. The first step was, of course, to arouse interest among ministers and people for the Cause.

Various methods were employed. Samuel Helfenstein, Sr., Mayer, and Reily founded a "Magazine", published monthly, the prime purpose of which was to arouse interest in Missions. After the organization of the Synodical "Missionary Society", Synod asked the Classes to organize themselves into Missionary Societies also, and to promote and organize congregational societies wherever possible. This suggestion came to Synod from Maryland Classis. In 1833 Classis directed that the preaching of a missionary sermon be a regular part of the program at the annual meetings. In 1834 Classis concentrated its missionary activity in a Classical Board of Missions, consisting of five members, to gather and distribute the missionary funds. What money was collected was to be used first in Classis' territory, and then if there was a surplus, it was to be sent to Synod's Board. In 1840 after the preaching of the Missionary Sermon, the sum of one hundred dollars was collected from the members of Classis. It was a standing rule that each congregation should take at least one collection a year for Missions. In 1838 Classis was partially supporting two men in Virginia and one in Ohio; in 1839, three in Virginia and one in Maryland. In 1840 there were none and the Board reported a surplus in the treasury. This condition was due no doubt to the withdrawal of the Virginia congregations the year before. In 1843 Classis made it the duty of every minister and member to make the wants of the Mission Boards the subject of prayer and effort; the first week in December of each year to be used in soliciting funds for missionary needs as represented by the Board of Domestic Missions.

The first action of Classis with regard to Foreign Missions was in 1836 when Classis gave its approval and pledged its support of the action of Synod to co-operate with the American Missionary Society. It was announced that Rev. Dr. Benjamin Schneider, laboring at that time in Broosa, Turkey, was to be regarded as the special missionary of the Reformed Church. The interest in Foreign Missions received quite an impetus in 1842 when Classis was informed that Dr. Schneider intended to connect himself with the Reformed Church and that he would be a member of Maryland Classis. It was a time of great rejoicing when the actual Certificate of Dismission was received from the Presbyterian Church and he was enrolled as a member of Classis. The relations between Classis and Dr. Schneider were always close and affectionate. The promotion of the Cause of Foreign Missions was vigorously carried on by Synod. Every member of the Church was asked to join the "Monthly Concert of Prayer for Missions" and to contribute at least one cent a week for the support of Missions and Education. In 1844 Classis pro-



posed that Synod devise some systematic plan of giving to benevolent Causes.

### BENEFICIARY EDUCATION.

Closely associated with the work of Missions was that of gathering and distributing funds for the preparation of young men for the ministry. This is one of the oldest forms of benevolence in the Church, and when on one occasion Classis had to choose between Education and Missions to be the recipient of some money which was enough for only one Cause, Classis expressed itself as believing that the Cause of Beneficiary Education was the more important of the two.

At its first meeting, Classis asked Synod to increase the appropriation to young Zinn, a student. The Minutes record a steady stream of students who asked the aid of Classis in the prosecution of their studies. In order to provide the better for their needs, Classis in 1832 resolved itself into an Education Society and adopted an elaborate constitution for its government. The wisdom of such an action was soon realized, for in 1836 the annual contributions for Beneficiary Education amounted to six hundred dollars. The constitution of the Education Society was revised in 1835 and each congregation was requested to form itself into a congregational Education Society. In 1840, after hearing the Education Sermon, which was regularly preached at the annual meetings, the members of Classis made a contributions of seventy dollars in a single collection for Education. In 1841 each minister was asked to preach at least one sermon a year on the claims of the Gospel ministry.

### BENEVOLENT FUNDS.

Before the organization of the Classes, Synod had expected and received each year from a number of congregations a contribution for its own Contingent Fund, and for whatever benevolent operations it carried on. The contributions were called "Collections" and were brought or sent by individual ministers. The money was carried to Synod by the delegates to that Body. The collections amounted in 1820 to \$477.88; in 1821, \$348.20; in 1822, \$246.13; in 1823, \$85.54½. In 1825 Classis contributed the sum of \$94.06 for Dr. Mayer at the Seminary. In 1836 the Synodical collection was \$349.56. In 1838, \$235 was paid toward the liquidation of the Seminary Library Debt. In 1840, \$111.94 was given for Foreign Missions, and \$25.08 for Education; in 1843, \$122.67 for Foreign Missions and \$206.51½ for Domestic Missions.

Classis had no Treasurer, elected to receive and disburse benevolence money, until a comparative late day. For some years an "appraiser" was elected each year to handle funds for benevolence, but after the organization of the Societies for Missions and Education, each Society had its own treasurer. As Causes for benevolent giving increased, the number of treasurers increased in like ratio. In the sixties, the funds were in the hands of one man, usually the Stated Clerk, but in making his report to Classis, he reported separately for each Cause.

## THE CHURCH PAPER.

As early as 1826, Maryland Classis asked Synod to consider the establishment of a church paper. This request was considered granted in the introduction of the "Magazine", started in 1828 under the auspices of the Board of Domestic Missions. In 1833 Classis asked that the Magazine, which had assumed the name of "The Messenger of the Reformed Church", be issued bi-weekly in newspaper form, and called upon all ministers and elders to promote its circulation.

In 1835 Classis proposed a bold step with regard to the Messenger. The action of Classis was: "Resolved, that in the opinion of this Classis, it is very desirable that our Messenger should be changed into newspaper form and embrace in its columns universal intelligence, such as religious, scientific, miscellaneous, foreign news and market prices, currencies, and advertisements, etc.; in a word, everything useful save politics; and that such a paper would be more valuable as a family paper and would, therefore, gain a better circulation and support; and that Classis give this subject due consideration and propose it to the Board of Missions". Classis also proposed the establishment of a German paper, of smaller size, and to be sold at a smaller price. The request for the German paper was repeated in 1836. Classis noted that the Messenger was then (1836) a weekly paper.

For many years the Messenger was the only medium of publication of the Minutes of Classis. The Minutes in abstract form were first published in 1830 in the Magazine.

## THE CONSTITUTION.

In the first years of Classis, the basic law of the Church was the Constitution of 1794, adopted when the Synod separated from Holland, to which additions had been made in 1800, and which had been published in 1805 as the "Synodical Ordnung", together with the Articles, adopted in 1819 by Synod for the government of the Classes. (See Chapter 1). The Articles had been slightly altered in 1823.

Both these instruments were soon found to be deficient on account of their omissions. In 1825 Classis asked the Synod to prepare a form of Church ordinance. Synod replied by appointing a committee to consider changes in the Constitution, and to send a copy of the proposed changes to each minister. In 1828 a new Constitution with amendments was submitted to the Classis and adopted, but the new Constitution is not spread upon the Minutes of Classis. It appears in the Minutes of Synod.

(Note: It is a matter of great regret that the Minutes of Synod from 1816 to 1830 are still not available to a large part of the Church. They are still "locked up in the German language". In 1930 the Eastern Synod printed in connection with its Minutes of that year a re-print in English of its Minutes from 1791 to 1816, inclusive. It is to be hoped that someone will soon be found who will undertake the necessary task of preparing an English translation of the Minutes for the missing years).



In 1835 Classis appointed a Committee to meet with a committee from Zion's Classis to formulate a request to Synod for alterations to the Constitution, so as to allow Classes to license and ordain ministers. Synod had granted the request in 1834. In 1838 Synod appointed a committee to prepare a new Constitution. A Constitution, the work of the committee, was presented and adopted in 1846. When the General Synod was formed in 1863, necessary changes to conform to the new order of church government, were adopted.

### HYMN-BOOKS.

One of the most important contributions made by Maryland Classis to the Reformed Church in the early part of the nineteenth Century, was the first English hymn-book to be published under the authority of the Reformed Church. Soon after its organization, Classis had asked Synod to prepare such a publication, but Synod was unwilling to undertake the work, probably because it thought that an English hymn-book would not be sufficiently popular to justify its publication. Then in 1827 Classis offered to publish such a book if Synod would give its permission. With the approval of Synod, a committee to prepare an English hymn-book was appointed; the members of the committee being Bruner, Jonathan Helfenstein, Beecher, Samuel Helfenstein, Jr., and Albert Helfenstein. The book was published, and adopted by Synod in 1830. It proved to be so popular that in 1832 a new edition with larger type was authorized. The new edition was to contain hymns, psalms, and the Liturgy. It contained 500 hymns, mostly translations of hymns in the German hymn-book. At the time of the publication of the first English hymn-book by Maryland Classis in 1830, the Synod was requested by Classis to publish another book, to contain Church discipline, rules for the government of Synod, the Catechism, the Liturgy, and forms of prayers. Depositories for the English hymn-book were established in Baltimore, Frederick, and Hagerstown. In 1835 it was revised, improved, and copyrighted.

### THE LITURGY.

The Liturgical controversy in the Reformed Church did not become acute until after the period covered by this Chapter, hence the subject of the Liturgy will be referred to only briefly here. References to the Liturgy in the early years of Classis are so infrequent that we must conclude with Dr. Good that the use of liturgical forms in worship was not common in the early years.

In 1838 the Liturgy of Dr. Mayer, which had been prepared by him at the request of Synod, was ready to be presented to the churches, but it was evidently in manuscript form, for the members of Classis made up a fund, amounting to \$12.50, among themselves for the transcription of a copy for the use of Classis. The Liturgy was read publicly before Classis and adopted as a whole. Dr. Mayer was requested, however, to include a concise statement of the origin of the rite of Confirmation and to place it under its proper heading. In 1840 Synod sent down a Liturgy.

as revised by its committee, and ordered the Classes to adopt it or reject it as a whole. Classis accepted it, but called Synod's attention to its improper conduct in making verbal alterations in the Liturgy without reporting the same to Classis.

### THE HEIDELBURG CATECHISM.

One of the first actions of Classis was to express its confidence in the Catechism as a book for the instruction of youth in the schools and catechetical classes. As early as 1820 Classis asked Synod to prepare brief questions and answers, based on the Catechism, in abstract form, translated into English, and attached to the regular edition of the Catechism. The request was repeated in 1833. The reason given was that the children were not able to memorize the long questions and answers. Synod did not make the abstract, so in 1839 Classis took the matter into its own hands by appointing a committee to make a compendium of the Catechism, but the project was abandoned on account of the expense involved.

### REVIVALS.

In the seventy years between 1770 and 1840, three distinct waves of revivalism swept over the Reformed Church, influencing to a great degree the thought, worship, and conduct of its members. The first, the Class Meetings, under the leadership of Otterbein, Schwob, and their colleagues; and the second, which was really a continuation of the first and resulted in the formation of the United Brethren Church, have been described so often that it is not necessary to repeat the story here. It is with the third that we are concerned now. That Maryland Classis and the congregations forming it were thoroughly permeated with the revivalistic spirit in the years from 1826 to 1840, there is no doubt. Classis went so far as to declare on one occasion that "revivals are the only hope of the Church".

In 1827 Jacob Helfenstein left his Charge at Taneytown without permission from Classis. Upon being called to account for his irregularity, he excused himself by saying that he had been traveling and that he believed he was more useful in the work in which he was then engaged, which was that of an itinerant evangelist, than in the regular pastorate. Classis accepted his excuse and approved his work. He had conducted a revival at Frederick with good results.

The attitude of Classis toward revivals was reflected in the custom, beginning with 1831 and continuing for several years, of holding prayer meeting each morning during the annual sessions. They were usually held at six o'clock in the morning; on one occasion as early as five. When Synod sent to the Classes in 1831 its resolution, calling upon pastors (among other things) to "insist upon experimental religion," it was immediately adopted by Maryland Classis, which added a resolution of its own to the effect that pastors in their reports shall state whether "sinners have been awakened and converted, and whether the regenerated are ad-



vancing or back-sliding". I quote from the report of the Committee on Religion for the same year: "Revivals of religion, the only hope of the Church, have not excited that interest which their importance demands".

The next year (1832), Classis in session at Taneytown took action just as emphatic. During the sessions, prayer meetings were held early each morning. Rev. Dietrich Graves, who was President that year, "together with other brethren, in connection with this Classis, are advised to hold as many three-day meetings among themselves and in their churches as they and their Consistories may deem expedient".

In 1833 at Sharpsburg the action was: "The ministers of this Classis and their pious laymen shall form themselves into companies, and each company shall hold in each Charge at least two protracted meetings annually in every important congregation, and Synod is requested to enjoin the same measure upon every Classis in these United States; and if other seasons are not suitable, then let this meeting be held in the summer and at the Communion seasons".

In 1834 at Woodstock a revival was timed to take place while Classis was in session there. Classis assembled on Thursday, and its members used their time until Sunday in participating in the revival meetings. Sunday was spent in preaching and in promoting the revival services. The business sessions started, as usual, on Monday. In 1836 the ministers of Classis again helped with a revival at Shepherdstown from Thursday to Sunday, just preceding the annual session.

In 1838 the Committee on Religion reported: "Protracted meetings have in several instances throughout our borders been especially blessed from the Highest. These meetings, whatever may be the honest difference of opinion about their utility, have certainly received in many instances the broad seal of divine favor".

In 1843 Geiger asked to be excused from attending the annual meeting as he was in the midst of a great revival meeting at Manchester. Classis excused him and "rejoices to be informed by their brother (Geiger) that old prejudices against vital godliness and experimental religion are vanishing away, and that hundreds have recently been converted and are now rejoicing in the God of their Salvation". Geiger's revival evidently bore much fruit, for at the next annual meeting he reported for his Charge 1080 members, 163 baptisms, and 71 confirmations.

### THE CONWAY STREET (OTTERBEIN) CHURCH.

Sometime between 1770 and 1773 Benedict Schwob, who had been an elder in Benjamin's Church near Westminster, was ordained and sent to Baltimore. He was able to alienate some of the members of the Baltimore congregation of which J. Christopher Faber was pastor, and although he was not able to supplant Faber as he had hoped, he caused a schism which resulted in the erection of a second church, and organization of a second congregation in Baltimore City. Schwob became pastor of the second church. Later, William Otterbein became pastor of the congregation in 1774 and served it until his death in 1813. After

Otterbein's death the congregation seceded to the United Brethren denomination and took the church property with it.

The Reformed Church keenly felt the loss of this church and congregation, but the matter was regarded as closed. But in 1839, the following resolution, of which I think Dr. Heiner, pastor of the First Church in Baltimore, was the author, was presented: "Whereas, it is generally and certainly known that Father Otterbein, founder (although Otterbein was not the founder of the congregation) and pastor of the German Reformed Church on Conway Street, Baltimore, was a minister in good standing with the Synod of the German Reformed Church and having remained a member of the same until the day of his death, though he did not attend the annual meetings of Synod for the last few years of his life in consequence of age and infirmity.

And Whereas, it is our firm conviction, arising from evidence of the most respectable character, that Father Otterbein had not the most distant idea of founding the sect now known as the United Brethren in Christ, or any other sect,

And Whereas, it is our serious impression that the church in question, now known as the Otterbein German Reformed Church of Baltimore, ought to be of right in connection with the Synod of the German Reformed Church in the United States, through its pastor, instead of in the Conference of the United Brethren,

And Whereas, there is a respectable portion of said church very desirous of having the congregation supplied with a minister belonging to the Synod of the German Reformed Church, therefore

Resolved, 1. That we regard the Reformed Church in Conway Street, Baltimore, as properly belonging to the Synod of the German Reformed Church, and the Classis of Maryland, within whose bounds it is located, recognize and claim it as such.

2. That it is the unaimous wish and request of this Classis that the congregation worshipping in said church should be henceforth supplied with a minister of our own Church.

3. That if the present pastor, the Rev. Mr. Rupel (or Russell), is unwilling to connect himself with our Synod at its next annual meeting, after having sustained an approved examination, then in that case, he be requested and directed to withdraw from the congregation.

4. That if the circumstances of the case require it, a civil suit be instituted for the purpose of securing the property.

5. That a committee of five persons, consisting of Bro. J. Geiger, D. Zacharias, J. J. Mayer, Adam Welch, and Jacob Smith, be appointed to wait on the pastor and consistory of the Conway Street congregation, as soon as practicable, in order to carry into execution as far as possible the wishes and instructions of this Classis".

Next year the committee reported that they had waited on Rev. Mr. Rupel and had made him acquainted with the resolution of Classis, upon which he wished to have time for consideration until the meeting of Synod; but as he had not made his appearance, but on the contrary de-



clared in public print that he would not, the committee entered a civil suit. The report was highly approved by the Classis, and the committee was requested to bring the matter to a final issue as soon as possible. But the matter dragged on for several years. In 1843 the matter was brought to the attention of Classis in a letter from Rev. Samuel Gutelius, who was pastor of a congregation, also on Conway Street and which had been organized to take the place of the one which had been lost. Gutelius expressed the opinion that the property could be regained. So hopeful was Classis in 1844 that the suit would be successful, that when an appropriation of \$200 was made by the Board of Missions for the support of Gutelius, it was agreed that the money would be refunded to the donors in case the church on Conway Street was regained.

The hopes of Classis, however, were not realized. The Court finally decided adversely and awarded the church property to the United Brethren, but directed that the Heidelberg Catechism should always be taught in the church, an order which was never carried out.

### THE CENTENARY CELEBRATION.

In 1839 the Movement, known as the Centenary Celebration, was initiated by Maryland Classis to take note of the fact that one hundred years had elapsed since the Reformed Church had begun its existence in this country. Classis believed that such a celebration would "tend to give character and prominence to the Church itself and add very much to the interest of her operations". Classis asked Synod to sponsor the Movement, and the Centenary, under the auspices of Synod, was observed generally throughout the Church.

The Centenary Celebration, however, does not get much notice from our Church historians. Dr. Dubbs mentioned it only in a foot-note. Dr. Good likewise was inclined to pass it over with just a brief notice, but he does acknowledge that it was suggested to the Synod by Maryland Classis and that it attained its purpose, although he denies that it celebrated anything.

(Note: Dr. Good is correct in maintaining that the time for the celebration was not happily chosen, for the years 1839-1840-1841 did not mark the centennial either of the establishment of the first congregations in America or of the first meeting of the Coetus. Nothing of interest to the Church at large occurred during 1739, 1740, or 1741.)

After Synod had approved the movement, Classis held a special meeting on November 25 1840, for the purpose of making arrangements for the celebration in each congregation. It was agreed that each pastor should preach a series of sermons during the winter of 1840-1841 on the origin, doctrine, government, condition, prospects, etc., of the Reformed Church, and solicit a contribution from each member for the support of the institutions of the Church. Classis pledged the sum of \$30000, to be raised among the congregations, to promote and secure the interests of the institutions. A committee was appointed to prepare a special hymn with music to be used on the general day of thanksgiving. The name of

each contributing member was to be recorded, and a full report to be sent to Synod. Gideon Bantz of Frederick was chosen Treasurer of Centenary Funds.

The program as ordered by Classis was carried out, Meetings were held in each congregation. Subscriptions, especially for the Seminary, were made to a generous extent. Just how much of the \$30000 was pledged and paid, I do not know. Synod complained that Classis was slow in sending in its list of subscribers, the amount of the subscriptions, and the names of the institutions to which they were given. In 1844, and again in 1845, Classis sent imperative requests for the lists to be forwarded to the Stated Clerk so that he could send them on to Synod.

The Church raised a considerable sum of money during the Centenary year and Maryland Classis paid its proportionate share, but if any report of the amount was ever made it was not recorded in the Minutes. There is no question as to the good results of the Centenary Movement, for it showed the Church how strong it was. It was the first concerted effort of the Church. Financially, it placed the institutions of the Church, especially the Theological Seminary, upon a better foundation than they had ever been before.

The Centenary must not be confounded with the Ter-Centennial of the Heidelberg Catechism which came more than twenty years afterwards.



## CHAPTER 5

### THE SECOND PERIOD, 1845 - 1867.

#### LOCAL AFFAIRS OF CLASSIS.

The second Period of Classis' history covers the years from 1844 to 1867, conveniently chosen for the reasons that it, like the first Period, covers about a quarter of a century and includes the era of the Liturgical controversy, the removal of the College from Mercersburg to Lancaster, the Civil War, the organization of the General Synod, and the Ter-Centennial of the Heidelberg Catechism. It was also a period of intensive development of the resources of Classis within its own territory. By 1844 the geographical bounds of Classis had been practically fixed, so Classis turned its attention to internal problems. It was the time of the organization of many of the congregations which are today on the roll of Maryland and nearby Classes. Its domestic endeavor was directed mainly toward the larger centers of population, especially those places where there was a considerable German constituency. At the same time, however, Classis continued its interest in denominational matters and problems, all of which received its most careful attention and co-operation, and in many of which Classis furnished efficient leadership from among its ministers and elders.

#### CHARGES, CONGREGATIONS, AND MINISTERS.

If, as has been said, this was a time of much congregational organization, it was bound to be also a time of frequent changes of congregational connection with Charges and changes of pastoral relations. A newly-organized congregation, especially if it stands alone as a pastoral Charge, is sure to undergo frequent changes of pastors, until either it has demonstrated its right to live, or else until it finds the problems of its existence too difficult of solution. This Period saw hopeful groups of people organize themselves into an ecclesiastical relationship, only to find after a few years that disbandment\* was inevitable. Other such groups have developed into present-day flourishing congregations. Frequent comment is heard with reference to the occasional disbandment of a congregation as if it were a sign of disaster and decay. If so, it has been going on throughout the whole of Classis' history.

It is the aim of the author now to present the salient facts of this second quarter of a century as they present themselves in the relation of Classis to ministers and congregations. His method will be, therefore, to trace as completely as possible the narrative as it relates itself to each congregation, picking up the story where it was left in 1844.

Apple's. Apple's congregation, after the unsuccessful attempt to form a new (Fairfield) Charge in 1842, continued its connection with the Emmitsburg Charge until 1858. In 1849 Classis asked the congregation to join with Taneytown for the purpose of strengthening that Charge; a request which was refused. In 1858 Apple's, Sabillasville, and Creagerstown became a pastoral Charge, and Jacob's (although not mentioned) was evidently included, for in 1859 the Charge reported four congregations. In 1859 the name was changed to "Mechanicstown Charge". Rev. Henry I. Comfort served as pastor until 1866 and was succeeded by Rev. Nicholas E. Gilds, who came in 1867.

First German Reformed Church, Baltimore. The First Church, Baltimore, was served by Dr. Elias Heiner from 1835 until his death, October 20 1863. Almost a year before he died, when it was seen that his health had failed to that extent that he was no longer able to attend to his pastoral duties, Rev. Edmund R. Eshbach was called as Dr. Heiner's assistant. Dr. Heiner, although only fifty-three years old at the time of his death, had been for years one of the most prominent men of the Church. It was largely due to him that three Missions and one self-supporting congregation were organized in Baltimore within the space of twenty years. He was also interested in the formation of a congregation at Mount Washington, and was directly instrumental in organizing St. John's congregation in the City of Washington. After Dr. Heiner's death, Rev. Eshbach was made pastor of the congregation and served it until 1874.

First English Reformed Church, Baltimore. In 1866 Classis authorized the First and Second Churches in Baltimore to organize a new congregation to be called the First English Reformed Church. The organization took place on April 3 1867 with fifty-one members, under the supervision of Rev. Eshbach. Most of the members of the new congregation had been dismissed from Dr. Eshbach's congregation. Rev. Samuel Phillips, who formerly had been pastor of the Burkittsville and Jefferson Charges, was called to be the first pastor. In 1871 Rev. Phillips resigned and was dismissed to the Presbyterian Church.

Second Reformed Church, Baltimore. The Second, or Conway Street Church, Baltimore (which is not to be confounded with the Otterbein Church, also on Conway Street), was received into Classis in 1845, although the records say that the congregation had been organized some years before. Rev. Samuel Gutelius, its pastor, became a member of Classis in 1844 and was supported by Classis to the extent of \$200.00 a year. Gutelius resigned in 1847 when the civil suit to recover the congregation and property of the Otterbein Church failed, and after that the congregation never had a



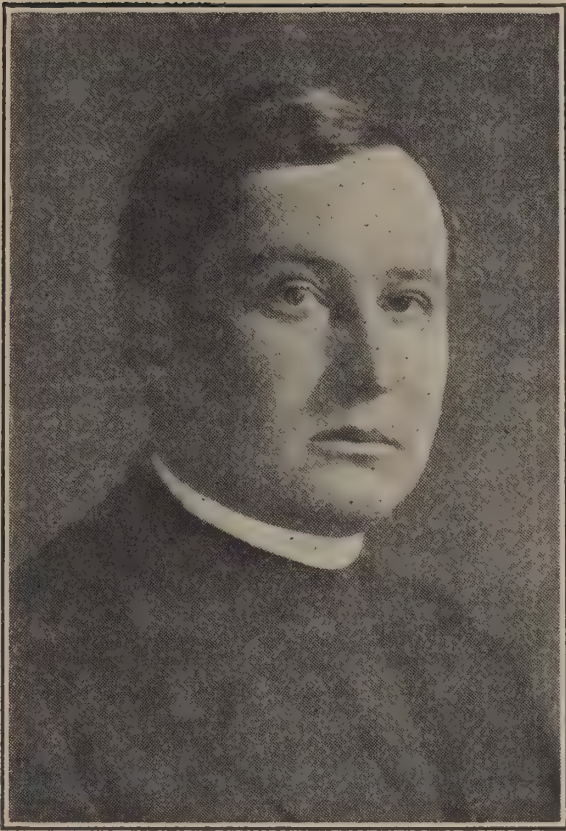


CHRIST CHURCH, FUNKSTOWN  
(Exterior)



CHRIST CHURCH, FUNKSTOWN  
(Interior)





REV. ROBERT LEE BAIR  
Formerly Pastor of Christ Church  
Funkstown.



REV. HARRY N. BASSLER, D. D.

regular pastor. After 1847 it was listed in the statistical tables, but there is no record of its membership after that date. It was not listed after 1866. The inference is that its members connected themselves with the new English First Church.

Third Reformed Church, Baltimore. This congregation was organized in 1844 and received into Classis in 1845. Dr. Bernard Wolff, who was the first pastor, served until 1854, when he resigned to become professor in the Seminary at Mercersburg. Rev. A. P. Freese, who followed Dr. Wolff, was pastor until January 1858, when he was dismissed to the Presbyterian Church. Freese was succeeded by Rev. J. S. Foulk who served the congregation for a number of years. The organization of Third Church was unique in that it was not organized as a Mission, nor was it anything else than a self-supporting congregation; also that it was not German.

Boonsboro. Rev. Albert G. Dole became pastor of the Boonsboro Charge, consisting of three congregations (Boonsboro, Sharpsburg, and one other) in 1843. The other congregation may have been Bakersville or Mt. Moriah. Neither was mentioned by name until 1853, although in 1833 two congregations, Ringer's and Cross-roads,



were listed as parts of the Boonsboro Charge. Whether these two congregations are to be identified with Bakersville and Mt. Moriah or not, I do not know. Bakersville and Mt. Moriah were not the same congregation.

In April 1851 Dole resigned and was succeeded by Rev. Robert Douglass who began his pastorate in 1852. In 1854 the Charge consisted of four congregations. The extra congregation may have been Funkstown, which had been separated from the congregations at Clear Spring, or it may have been Keedysville, which had formerly (1845) asked to be organized into a congregation and had been refused by Classis. The Keedysville congregation was in existence in 1855.

In 1855 Douglass, who had been in difficulties with some of the members of his consistory, resigned. Then in September 1855, Classis made a division of the Charge. Boonsboro, Funkstown, and Keedysville were formed into a Charge to be known as the Boonsboro Charge. Mt. Moriah, Sharpsburg, and Bakersville were associated together to form the Mt. Moriah Charge. Both Charges were vacant in 1856. In 1857, however, Lewis A. Bruner became pastor of the Boonsboro Charge, and by 1858, Mortimer L. Shuford had taken charge at Mt. Moriah.

The Bakersville congregation either disbanded, changed its name, or was merged with another congregation about 1856, as it was not mentioned in the reports for that year and does not appear again in the records of Classis. From 1856, therefore, until 1859, the Mt. Moriah Charge was listed with two congregations. In 1859 the Keedysville congregation complained that it was unfairly treated by the other two congregations of the Boonsboro Charge, and asked to be joined with Mt. Moriah. Classis granted the request, on condition that Keedysville paid an amount of \$75.00 which the Boonsboro Charge claimed was due. Keedysville complied, so that after 1860 the Boonsboro Charge consisted of two congregations (Boonsboro and Funkstown) while the Mt. Moriah Charge was formed of the congregations at Mt. Moriah, Sharpsburg, and Keedysville.

In 1860 Bruner was allowed to engage in a secular calling because the Charge was not able to support him. Bruner resigned in 1861, but as Classis, which was meeting at Middletown in special session for the purpose of dissolving the pastoral relation, learned that while the session was going on, Bruner passed through Middletown on his way to and from Frederick without deigning to attend the meeting which had been called in his behalf, Classis indignantly indefinitely postponed all the items relating to him. At the regular meeting in 1861 Classis dissolved the pastoral relation and dismissed Bruner to the Lancaster (Ohio) Classis. The Boonsboro Charge was then vacant until 1864, when Shuford, pastor of the Mt. Moriah Charge, was appointed Stated Supply and served the Charge as such until 1867.

In 1865, however, Shuford resigned the Mt. Moriah Charge and refused to serve it any longer because of an arrearage on his salary at Sharpsburg. The pastoral relation was formally dissolved at the regu-

lar meeting in 1866, although Douglass was called to the Mt. Moriah Charge in 1865 and had begun work there before the annual meeting of 1866. Shuford continued as Supply at Boonsboro until he was dismissed to Virginia Classis in 1867.

Burkittsville. The congregation at Burkittsville (originally called Mountain Church) was detached from the Middletown Charge early in 1846 and made a pastoral Charge alone. Rev. George L. Staley (the son of Rev. Stephen Stahley, although the son always spelled it "Staley") was called and ordained to the pastorate during that same year. Staley resigned April 2 1849, and the Charge was vacant until August of that year when Rev. Samuel Phillips was ordained and installed as pastor, and served the Charge until April 1852. From 1850 the Charge reported three congregations, the other two being Knoxville and Pleasant Valley. After Phillips left there was no regular pastor until 1856, and then Rev. M. A. Stewart was called. At the same time it was reported that the Knoxville and Pleasant Valley congregations no longer existed, so that from 1856 the Burkittsville Charge is listed with only one congregation. However in 1852, the Minutes say that the Brownsville congregation was connected with the Charge. There is no later mention of a congregation at Brownsville. Some time between 1849 and 1856, Rev. George Martin served as supply. When Stewart was called Martin objected because the Burkittsville congregation had not paid him for his services, but nevertheless the Call to Stewart was confirmed. In 1859 it was reported that Stewart had engaged in a secular calling without the consent of Classis, but he was excused for doing so in view of the fact that the Charge was not able to pay him a living salary.

During the early days of the Civil War, the Church building was seized by the Government and used as a hospital, so that no services could be held for several months during 1862. By November the building had been vacated and cleared and was again available for services. Stewart had resigned when the Government took charge of the building, but when the congregation had regained possession of the church, Stewart withdrew his resignation. In 1867 Stewart left his Charge and connected himself with the Roman Catholic Church, whereupon his name was erased from the Classical roll. In 1867 the Charge had two congregations, Knoxville having been re-organized.

Cavetown. The Cavetown congregation, originally forming a Charge with Leitersburg and admitted to membership in Maryland Classis in 1827, was one of the congregations attached to Mercersburg Classis by Synod in 1840. Classis overtured Synod for its return in 1845, and again in 1847, but it was not until 1849 that it became again a part of Maryland Classis. Then the congregation was received with Leitersburg and Harbaugh's (Not Jacob's congregation, also called Harbaugh's, but Harbaugh's congregation near Rouzerville



and now included in Mercersburg Classis), together with its pastor, Rev. Theodore Appel. Appel left in 1851 to accept a teaching position in Marshall College. In November 1851, Rev. Joseph W. Santee was called to a pastorate in the Cavetown Charge which continued for forty-one years. Leitersburg was associated with the Cavetown Charge until a few years ago.

Clear Spring. St. John's congregation at Clear Spring was received into Classis in 1932 when the new church was built (Dedicated in June 1832). St. Paul's was in existence before Classis was organized and was at first attached to Hagerstown. In 1834 a new Charge, consisting of St. John's, with Timber Ridge and Little Cove congregations in Bedford County, Pennsylvania, was formed with Bragonier as pastor. In that year four congregations were listed in the Charge, but St. Paul's was not one of them, for St. Paul's was with Hagerstown until 1839. In 1840 Rev. William Zimmerman was pastor, but in that year the Charge was placed by Synod with Mercersburg Classis. It returned to Maryland Classis in 1843 with two congregations, St. John's and St. Paul's, and with Rev. Benjamin T. Neal as pastor. He resigned in 1845 and was dismissed to the Presbyterian Church in 1847. Neal at the time of his resignation was about to be charged with neglect of duty, but his resignation prevented any further action. In 1845 Classis asked Salem congregation to join the Clear Spring Charge, but Salem refused. The other congregations of the Charge were not favorable to the proposition either. St. John's and St. Paul's were then supplied from Funkstown until December 1853. Rev. Samuel N. Callender served as Supply from 1846 until March 1851. In May 1851, Rev. John M. Beck was made Supply and served until December 1853.

Then the congregations asked to be made into a separate Charge, otherwise they might be lost to Classis and to the Church. Classis instructed Beck to move to Clear Spring, but Beck resigned. Then the Charge was vacant until 1857, when Rev. John S. Rabough (or Rebaugh), although a member of Mercersburg Classis, was appointed Supply. This arrangement continued until 1864. The Charge was vacant in 1865. In 1866 Rev. William Goodrich was received from East Pennsylvania Classis and installed pastor of the Clear Spring Charge (consisting of St. John's and St. Paul's congregations). Goodrich was pastor for more than thirty years. The Funkstown congregation was not associated with the congregations of the Clear Spring Charge after 1855.

Creagerstown. The Creagerstown congregation, which had been placed with the Glade Charge in 1843 when Emmitsburg and Fairfield were re-united, continued in that connection until 1858, when Creagerstown, Apple's, Jacob's, and Sabillasville were formed into a Charge under the name "Sabillasville". The name was changed the next year to "Mechanicstown (the former name of Thurmont) Charge".

Emmitsburg. The Emmitsburg Charge, consisting of four congregations, Emmitsburg, Apple's, Millerstown (Fairfield), and Jacob's, was served by Rev. William Phillips from 1843 until 1846; then by Rev. George W. Aughinbaugh from 1846 until 1856. At a special meeting of Classis in 1853, Aughinbaugh was ready to resign because he claimed that his Charge was too large, but Classis effected a division by detaching Millerstown and Jacob's to form a new Charge; Aughinbaugh to supply it until the next annual meeting. Then Aughinbaugh withdrew his resignation. The Millerstown Charge was vacant until 1854. Aughinbaugh continued to serve Emmitsburg and Apple's until 1856. The Emmitsburg Charge, which was vacant from 1856 to 1858, was supplied by Rev. E. E. Higbee from May 2 to August 29 1858, during which period he translated and transcribed many of the old church records of the Apple's congregation. During the latter part of 1858 another reconstruction took place. Emmitsburg and Millerstown were constituted a Charge; Apple's, Creagerstown, Sabillasville, and Jacob's formed another Charge. Rev. Walter E. Krebs was called in January 1859 to serve Emmitsburg and Millerstown and was pastor until October 1862. In 1863 Rev. John M. Titzel became pastor and served the Charge for ten years.

In 1866 the Emmitsburg congregation complained because the Council of the Lutheran Church at Emmitsburg received a member from the Reformed Church without a regular dismissal. Classis appointed its officers a committee to appear before the Lutheran Synod to effect an arrangement between the two judicatories for the reception of members from one denomination to the other. When the officers reported in 1867 that the duty had not been attended to, Classis re-iterated the instruction.

The Millerstown Charge, formed in 1853 of two congregations (Millerstown and Jacob's), had only one regular pastor. Rev. Lewis W. Kefauver served the Charge from 1854 until 1857. The Charge was dissolved in 1858, the congregations returning to their former connection with the Emmitsburg Charge.

The Evangelical Church, Frederick. The Frederick congregation, as told in another chapter, was made a separate Charge in 1833. In 1835 Rev. Daniel Zacharias became pastor and served the congregation for thirty-eight years. On June 8 1850 the new church building, erected by the congregation, was dedicated. Classis appointed a committee to represent it at the dedication services. The congregation was called the "Evangelical Reformed Church" for the first time in the records of Classis in 1865.

St. John's, Frederick. When Classis met in 1844 the Board of Missions called its attention to a German congregation in Frederick which desired to be received into connection with Classis. The request was granted, and Rev. Isaac Gerhart, the father of Rev. Dr. E. V. Gerhart, was installed as pastor. Gerhart resigned in



1849 after the congregation had had some financial trouble, and the congregation was without a pastor for several years. In the meantime, P. A. B. Meister, who had been pastor of an Evangelical congregation in Baltimore, had come to Frederick and organized a congregation and had gone so far as to have it incorporated under the name, "The Evangelical St. John's Church in Frederick City, Maryland." In 1852 Meister appeared before Classis and asked that he and his congregation be received into regular connection. Classis objected to the charter as it made the congregation Evangelical, and demanded that the charter be changed so as to bind the congregation to the Reformed Church. Another difficulty arose from the fact that Meister had no credentials showing that he had ever been ordained. The matter was referred to a committee to examine Meister's credentials when they should become available. Meister promised to get a copy of his ordination certificate from Germany. At a special meeting in June 1852, the committee recommended the reception of Meister and the congregation under a new charter, in which the congregation was called "The St. John's Reformed Church of Frederick." Classis refused to adopt the recommendation of the committee, but in July it met again in special session and this time it took favorable action. Classis received the new congregation, and also recommended that the old German congregation, which had been served by Zacharias as Supply since the resignation of Isaac Gerhart, disband, and that the members connect themselves with the new St. John's Church. Meister was also received as a member of Classis.

But Synod objected and insisted that Meister produce his credentials, whereupon in July 1853, Classis instructed him to produce his ordination certificate by September of that year. When the time arrived Meister could not comply and announced that he would resign. Classis dissolved the pastoral relation and ordered Meister to cease all pastoral activities. Meister later tried to make trouble at Cumberland, and in 1854 his name was erased from the roll.

Rev. E. W. Reinecke was made Supply to the congregation in 1855 and served as such until October 1858. Then Rev. John Kuelling was called in January 1859, but he resigned in July of the same year. After that Rev. Peter A. Schwartz was pastor from 1860 until October 1862. The congregation was then vacant until November 1865, when Rev. George W. Glessner, who had been a member of Classis nearly thirty-five years before, became the pastor and served until April 1868.

Mr. Glessner, during his pastorate, believed that the time had come to introduce English preaching in the congregation and tried to have the change of language effected but Classis passed an order in 1866 forbidding him to preach English in the congregation. He was also forbidden to establish congregations at Fairview (Braddock), and Rocky Springs (Pleasant Hill) but he was given permission to preach at those places as often as he desired.

Funkstown. In February 1844, Rev. Edwin Town, who had been dismissed from Philadelphia Classis, was ordained and installed as pastor of the Funkstown Charge, which at that time consisted of only the one congregation. At the annual meeting in May of that year, a letter was received from Town in which he stated that he had left Funkstown and asked for his Certificate of Ordination and a dismissal to the Presbytery of Philadelphia. He gave in the letter his reason for leaving. A committee, to which the matter was referred, reported that no dissolution of pastoral relations had been asked for, so a special meeting was called for the first Wednesday in June, at which meeting Town was ordered to be present. Town did not appear but he did send a letter. It was found that there were serious difficulties in the way of his return to Funkstown, so with the consent of the Charge, the pastoral relation was dissolved and Town was dismissed.

Rev. George W. Williard supplied the congregation for a short time either just before Town came or just after he left; probably after he left, for Williard was at Jefferson until 1845. Rev. S. N. Callender was called in 1845 to be pastor at Funkstown and to supply at Clear Spring (St. John's) and St. Paul's, and so continued until March 1851. In April of that year Rev. John Beck became pastor and Supply, and served until December 1853, when he resigned on account of an order from Classis to move to Clear Spring. Clear Spring and St. Paul's were now constituted a separate Charge and Funkstown was referred to the Committee of Supply, in the hope that other congregations in the vicinity might be induced to join with Funkstown to form a Charge strong enough to support a pastor. In 1855 Funkstown was placed with Boonsboro and Keedsyville to form the Boonsboro Charge. In 1865 Classis ordered a collection taken in all the congregations to help to pay for a new church at Funkstown to replace the building destroyed a short time by fire.

Glade. In 1844 the Glade Charge consisted of Glade, Woodsboro, Creagerstown, Utica, and Bethel congregations under the pastorate of Rev. William F. Colliflower. Colliflower resigned to go to Manchester in 1849 as Geiger's successor. Rev. Mortimer L. Shuford became pastor in 1850 and served until July 1857. He was succeeded in June 1858 by Rev. Jesse Steiner. In 1858 the Creagerstown congregation was detached and placed with Apple's and Sabillasville to form a new Charge. Steiner ended his pastorate in October 1867. In 1867 the Rocky Hill congregation, which had been for some years a part of the Taneytown Charge, was united with Glade. In April 1868, Rev. Abner R. Kremer was called as pastor. In 1867 Classis was interested in forming a new Charge from parts of the Taneytown and Glade Charges, with Libertytown as the center, but nothing came of the plan.

Zion, Hagerstown. The original congregation (Zion) on its return to Maryland Classis, December 1 1843, had

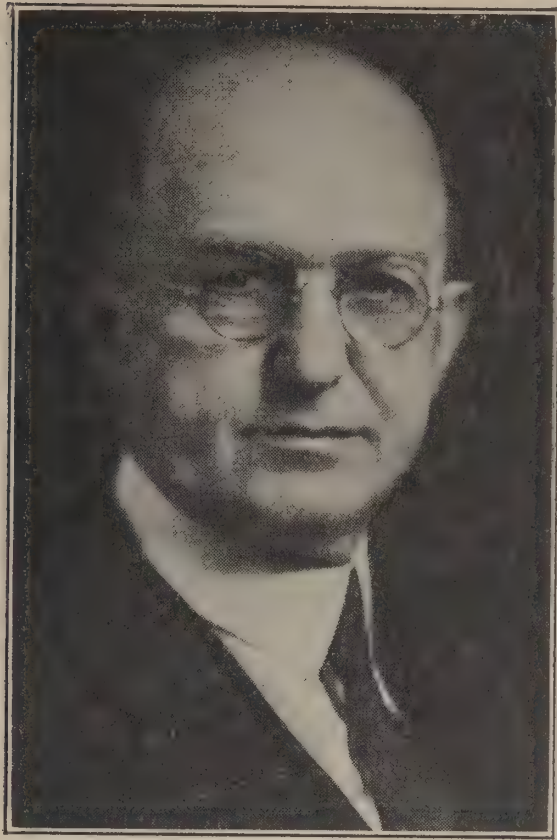


Rev. Moses Kieffer as its pastor. Mr. Kieffer continued until 1850 and was succeeded in March 1851 by Rev. Daniel Gans. Gans' pastorate ended in April 1855. Rev. Samuel S. Giesy was pastor from 1856 until April 1860. At a special meeting on April 12 1861, Lic. John H. Wagner was received and was ordained and installed as pastor of the Hagerstown Charge on the same day. Wagner resigned August 30 1864. The Charge was vacant until January 14 1868, when Rev. J. Spangler Kieffer was received from Mercersburg Classis and a Call from the Hagerstown Charge was confirmed. It was called the "First Church, Hagerstown", in 1866. In 1866, W. S. Williamson, a member of the consistory, complained to Classis about the action of the consistory with reference to an election for officers of the congregation, especially his own election. During all this Period, Salem congregation was a part of the Charge.

Second Church, Hagerstown. The Second or German congregation of Hagerstown was received into Classis in 1845 with the name of "Union German Reformed Church". Among the original membership was a fairly large Lutheran constituency. It was supplied by Rev. C. A. Hache for a few months before he was called to the Fourth Reformed Church, Baltimore. Then it was supplied from Frederick by Rev. Isaac Gerhart until 1849. At this point the Minutes of Classis seem to be contradictory. The congregation was reported organized and received into Classis in 1845; yet in 1850 a committee was appointed to bring the congregation into the Reformed Church. I am sure, however, that the congregation was supplied by Rev. Isaac Gerhart from 1845 until 1849. Rev. Charles Cast (or Kast) was pastor in 1853.

The congregation was for some years partly supported by the Board of Missions. In 1855 it was reported that a lot had been bought for \$500, that \$1400 had been raised for a church building, and the church was being erected. Cast was given permission to visit the congregations of Classis for the purpose of raising funds. The cornerstone of the new church was laid at Whitsuntide in 1855, and the building was dedicated at Whitsuntide in 1856. The dedication services were in charge of Drs. Philip Schaff and Bernard C. Wolff. The total cost of the lot and building was \$2750. The congregation was first called Christ's Church in 1861.

Cast resigned in 1860 and was succeeded by Rev. John B. Poerner who was called in April 1861, but his Call was not confirmed until the annual meeting in May. At the same time the church asked aid in paying its church debt. Poerner was asked to visit the Germans at Clear Spring and at Martinsburg, Virginia, and hold German services for them. In 1862 Poerner asked for a dismissal to Lebanon Classis and was told that he would be dismissed as soon as the difficulties in the congregation were adjusted. He was finally dismissed in December 1862. Rev. George Seibert was appointed to supply until the next annual meeting of Classis, but Seibert was never a member of Classis. The congre-



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gation was vacant until January 1866 when Rev. C. Scheel became pastor. He continued until April 1 1868.

Jacob's. Jacob's congregation (originally Herbach's) was with the Emmitsburg Charge after 1842 until 1853, when Jacob's and Millerstown were made into a Charge. The arrangement continued until 1858, when Jacob's united with Apple's, Creagerstown, and Sabillasville. Millerstown united with Emmitsburg at the same time. During most of the time from 1853 until 1858 the Millerstown Charge was vacant.

Jefferson. The Jefferson, Loudon (in Virginia) and Manor congregations were formed into a pastoral Charge in 1840, with George W. Williard as pastor. In 1843 the Loudon congregation was dismissed to Virginia Classis, and in the same year Mt. Zion's congregation near Feagaville became a part of the Charge. The Burkittsville congregation was also invited to join the Charge, but refused. Williard's pastorate closed in 1845. Just before his resignation Williard was accused by some of the members of the Jefferson congregation of irregular conduct in administering the affairs of the congregation although the charges did not involve any accusation of immoral conduct. Williard was tried by Classis and found not guilty.

A Call to Rev. Henry Aurand in 1845 was not confirmed because



Classis held his election to be irregular. The request for the confirmation of that Call was not renewed. Rev. Robert Douglass was pastor from 1845 until November 1850. Douglass was succeeded by S. N. Callender who remained until 1852. A. P. Freese was pastor from 1853 to 1855, and was succeeded by Rev. Samuel Phillips. Phillips left in December 1856 and was followed by Rev. William F. Colliflower, whose pastorate extended from 1857 to October 1867. Rev. Simon S. Miller was called in November 1867.

Jerusalem in Middletown Valley. The Jerusalem congregation in Middletown Valley was connected with the Middletown Charge until the congregation was disbanded in 1845. In 1855 Classis tried without success to establish its rights in the church property.

Jerusalem in Carroll County. This congregation was with the Manchester Charge until Geiger's death in 1848. In 1842 an attempt to divide the Manchester Charge failed because both prospective Charges to be formed from the Manchester Charge insisted upon having the Jerusalem congregation.

Keedysville. The Keedysville congregation asked to be organized in 1845, but the request was refused by Classis. It was in existence in 1855, and was with Boonsboro and Funkstown until 1859, then with the Mt. Moriah Charge.

Kreider's. Kreider's or Benjamin's congregation was detached from the Manchester Charge in 1839 and constituted a Charge alone. It was the expectation of Classis that a congregation would soon be organized in Westminster which could be united with Benjamin's to form a strong Charge. Rev. William Phillips was the pastor from 1839 to 1842. In 1844 Kreider's asked to be joined with the Taneytown Charge. J. G. Wolff, pastor at Taneytown, served as Supply from 1844 to 1849, but the congregation was never an integral part of the Taneytown Charge. In 1849 when the Manchester Charge was divided, Kreider's was made the center of a Charge, to include several other congregations in the vicinity, to be known as the Westminster Charge, but when again the plans for the organization of a congregation in Westminster did not materialize, the Charge was dissolved in 1850 and Kreider's was placed again with Manchester.

In 1866 Kreider's, Silver Run, and a new congregation to be organized in Westminster were formed into a Charge, but it did not call a pastor. (See, reference to the Silver Run congregation in this chapter). The organization of a congregation at Westminster was affected in 1867.

In 1867 Kreider's declared itself dissatisfied with the arrangement on account of the activities of Sechler, pastor of Christ Church near Littlestown, who was supplying at Silver Run and Kreider's, and asked

again to be joined to the Manchester Charge. Classis did not, however, grant the request, but referred the matter to the Classical Superintendent. When the President and Superintendent of Classis, as a committee, met with the congregation for the purpose of clearing up the difficulty, the action was that Sechler was instructed to cease altogether his activities in congregations belonging to Maryland Classis. A little later Kreider's was united with a congregation organized in Westminster in 1867.

Knoxville. There was a congregation at Knoxville for some time previous to 1856 when it was reported no longer in existence. The Knoxville congregation was organized probably just after George L. Staley became pastor at Burkittsville. The congregation was a part of the Burkittsville Charge in 1850. During Staley's pastorate the congregation began the erection of a building. Staley had also interested a group at Weverton which was looking forward to organization as a congregation and the erection of a church building. This group had appointed a building committee, and in 1851 asked aid from Classis in erecting the building. The request was renewed in 1852. Then Classis appointed a committee to confer with the building committee. Evidently the committee of Classis was able to persuade the group at Weverton to abandon its plan and to join with the congregation at Knoxville a mile distant, for no congregation was ever organized and no building was ever erected at Weverton.

The Knoxville congregation, however, had difficulties on account of a lack of funds, and it was years afterwards that the building, begun before 1849, was completed. In 1856 when the congregation was declared non-existent, the hope was expressed that in time the church might be completed and the congregation re-organized.

After the basement had been finished, it was leased for ninety-nine years to the District School Commissioners for use as a public school. There was much opposition to this arrangement and it was soon seen that a mistake had been made. During the Civil War the building in its unfinished state was occupied by the Government for military use. In 1866 the Knoxville Church Committee, of which Dr. Zacharias was chairman, reported that the committee was negotiating with the Lutheran congregation at Weverton for the sale of one-half interest in the building. The Lutherans promised to finish it, make it ready for public worship, and pay Classis the sum of \$200, but later, at a special meeting, it was reported that the Lutherans refused to carry out the agreement. Then the committee was instructed to sell the building, liquidate the indebtedness, and pay the balance to the Treasurer of Classis. However, in 1867, the committee reported a more favorable situation, since Rev. George L. Staley, who was conducting a school not far from Knoxville, had been preaching at Knoxville to large audiences. Classis then authorized Staley to organize a congregation to be attached to the Burkittsville Charge.



Lazarus at Lineboro. The Lazarus congregation was organized in 1853 and received into Classis in 1854 as a part of the Manchester Charge. (See, reference to Manchester Charge.

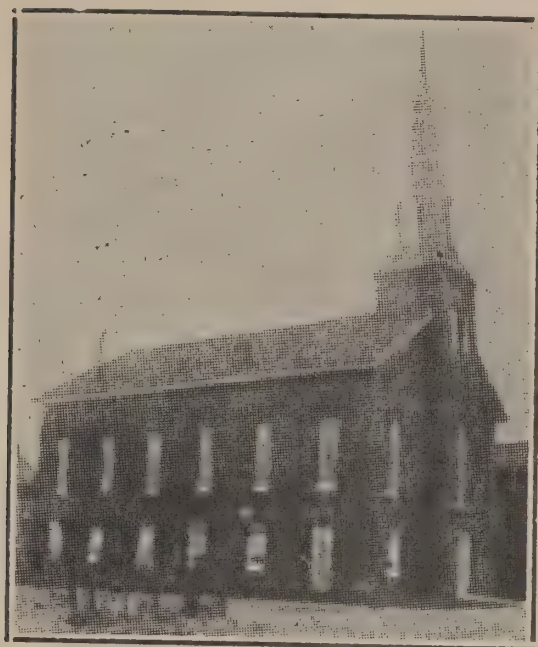
Mt. Union. The Mt. Union congregation was organized by Rev. Fritchey in 1859 and attached to the Taneytown Charge. It ceased to exist under that name after 1886, when the congregation moved into the new church at Union Bridge and became St. Paul's congregation of Union Bridge.

Middletown. The Middletown Charge consisted of two congregations, Middletown and Burkittsville, with Jerusalem as a preaching station, from 1840 until 1845. Then Jerusalem was disbanded, and in 1846 Burkittsville was detached, and Middletown and Burkittsville each became a separate Charge. Rev. A. P. Freese, who had been pastor since 1842, resigned in 1845. In 1846 after the reconstruction, Rev. C. F. McCauley became pastor and served until December 1855. In December 1856 Rev. George W. Glessner was received into Classis and appointed Supply to the Middletown congregation. On January 1 1857 he became pastor and so continued until April 1 1861. At the regular meeting in 1861 a committee of Classis was appointed to receive Rev. F. A. Rupley and confirm his Call to become pastor of the Middletown congregation. The Middletown congregation has formed a Charge alone since that time.

Mt. Moriah. Mt. Moriah congregation was first mentioned in the records in 1855, when with Sharpsburg and Bakersville it was constituted a pastoral Charge. Later the Bakersville congregation disappeared from the records and Keedysville was added. Rev. Mortimer L. Shuford was pastor from December 1857 until 1866, when on account of trouble about his salary he refused to serve the Charge any longer. In 1865, Rev. Robert Dougless became pastor and served until 1867.

Manor. The Manor congregation was first mentioned in the Minutes of 1831 when it was a part of the Frederick Charge. When the Frederick congregation was made a separate Charge in 1833, there was no mention of the Manor congregation until 1840, when it was invited to form a Charge with the Jefferson and Loudon congregations. The congregation at first hesitated because plans had already been completed for the erection of a new union church building, but later it agreed to the proposition. The Charge was constituted in 1840 under the name of "Jefferson Charge", with George W. Williard as the first pastor. The Manor congregation was a part of the Jefferson Charge until 1883.

Manchester. The division of the Manchester Charge in 1849, after the death of Geiger, has already been referred to. In 1849 Rev. William F. Colliflower was called to the pastorate of this



TRINITY REFORMED CHURCH  
Manchester

Charge, consisting of Manchester, Jerusalem, Shafer's, St. Mary's, and Hoffacker's congregations. Kreider's was added in 1850. St. Mary's was detached in 1853, but in that year, Lazarus congregation was organized and added to the Charge. The Manchester Charge, however, reported six congregations from 1856 until 1865. In 1865 Classis suggested another division, as follows:

Kreider's, St. Mary's, and Westminster (not yet organized) to form the Westminster Charge.

Manchester, Lazarus, and Jerusalem to form the Manchester Charge, the pastor to supply two other small congregations in Baltimore County if he was fit. A new congregation at Hoffacker's was authorized, although Hoffacker's congregation was a part of the Manchester Charge in 1849.

Colliflower resigned in 1856. Rev. Henry Wissler served the Charge as pastor from 1858 until February 4 1861. In 1862 Mr. Wissler asked for and received permission to preach at Hampstead and Allgeier's and to try to organize congregations at those places. Allgeier's had been a congregation thirty years before.

The Manchester Charge was vacant from February 1861 until December 1862, when Rev. John W. Hoffmeier became pastor and served until 1873.

Sabillasville. The Sabillasville congregation was first mentioned in the Minutes in 1858 when the congregation was joined with Apple's and Creagerstown to form a Charge. At first called the Sabillasville Charge, the name was changed to Mechanicstown Charge in 1859.



Salem, near Hagerstown. The Salem congregation, one of the original congregations of Classis, was with the Hagerstown (Zion's) congregation from the beginning. It refused to join the Clear Spring Charge in 1845. In 1867 when P. Seibert Davis asked it to become part of a new Charge in Mercersburg Classis, it again refused to change its pastoral connection.

Silver Run. After the first division of the Manchester Charge in 1849, St. Mary's at Silver Run continued with Manchester until 1853. In that year it was made a separate Charge and elected Fritchey, pastor at Taneytown. It was not intended that Fritchey should leave Taneytown, but that he should serve Silver Run in connection with his service to the congregations of the Taneytown Charge. Classis declared the election irregular and refused to sanction it, but allowed Fritchey to act as Supply. The suggestion was accepted and Fritchey served as Supply at Silver Run until 1858. Then Zion's Classis proposed that St. Mary's be made a part of Christ Charge near Littlestown, Pennsylvania. Classis refused to dismiss the congregation to Zion's Classis but agreed to an arrangement by which St. Mary's might be supplied by Sechler, pastor of Christ Church. The understanding was that St. Mary's was to be regarded as a congregation of Maryland Classis, and that all benevolent offerings from the congregation were to be paid into the treasury of Maryland Classis. Also, Sechler was to report regularly to Maryland Classis concerning the affairs of the congregation. In 1865 St. Mary's was joined to Kreider's and Westminster to form a Charge. The congregation at Westminster was not organized until 1867, and in the meantime Sechler continued to supply the other two congregations. In 1867 Kreider's expressed its dissatisfaction with the arrangement, whereupon Sechler was instructed to cease his activities in the congregations of Maryland Classis.

Taneytown. The Taneytown congregation underwent many changes in pastoral relationship previous to 1844. (See, previous chapter). J. G. Wolff, brother of Dr. Bernard C. Wolff, became pastor of the Charge, consisting of Taneytown, Baust, and Haugh's congregations, in 1841. In 1844, according to the Classical Minutes, Kreider's was made a part of the Charge, although Kreider's congregation does not appear in the church records of the Taneytown Charge. Kreider's was regarded rather as a supply station. In 1849 Kreider's ceased to be connected with the Taneytown Charge and in 1850 it was placed with Manchester. In 1848 Wolff made a second attempt to organize a congregation at Union Mills (the first was in 1842) and Classis appointed a committee to bring the organization to reality, but the attempt was not successful. From 1840 until 1850 Taneytown was a Mission Charge.

Wolff resigned in 1850 and was succeeded in 1851 by Rev. Charles Jameson, who, however, staid less than a year and was dismissed early in 1852 to the Dutch Reformed Church. In May 1852 Rev. John G. Fritchey was called but Classis held the Call to be irregular because the Rocky Hill congregation, which was then a part of the Glade Charge, joined in the Call. Classis finally confirmed the Call with the understanding that Fritchey might supply at Rocky Hill, and that the Rocky Hill congregation might join with Taneytown if it so desired. Rocky Hill immediately availed itself of the opportunity and became a part of the Taneytown Charge in 1852. Fritchey resigned in 1865 and was succeeded by Rev. Nicholas E. Gilds who staid until February 1867. In 1867 the Rocky Hill congregation was detached, and in that same year, in October, Rev. Jesse Steiner became pastor.

Union Chapel. Union Chapel in Frederick County was organized as a congregation in 1866, by Rev. Jesse Steiner, as a part of the Glade Charge.

Woodsboro. The Woodsboro congregation was a part of the Glade Charge during the whole of the Period from 1844 to 1867.

Westminster. The unsuccessful attempt of Classis to organize a congregation in Westminster in 1839 has already been referred to. (See, Chapter 3). The attempt was repeated in 1849 when again Kreider's was detached from Manchester with the expectation that a Westminster congregation might form a Charge with Kreider's. But the second attempt was unsuccessful also.

In 1864 Classis passed a resolution to the effect that Westminster and Hampstead ought to be occupied immediately. In accordance with that resolution, Classis in 1865 detached the Silver Run and Kreider's congregations from the Manchester Charge, and again formed the Westminster Charge. (the third Charge to be called by that name). Of course, as before, the expectation was that a congregation would be organized at Westminster immediately. The organization did not take place, however, until 1867 when St. Paul's, Westminster, became a congregation in connection with Maryland Classis. In 1868 Rev. William C. Cremer became the first pastor of the new Westminster Charge, consisting of St. Paul's, Kreider's, and St. Mary's congregations.

#### NEW MISSION CONGEGATIONS.

Mention has already been made of the fact that in the Period from 1844 to 1867 Classis was especially interested in the intensive cultivation and development of its territory. This interest bore fruit in the organization of a number of Missions in the larger centers of population, most of which were organized to take care of Classis' German constituency. Reference has already been made to the establishment of German congregations at Frederick and Hagerstown.



Fourth Church, Baltimore. The Fourth German Reformed Church of Baltimore City, on Calvert Street, was received by Classis with 300 members (the largest congregation in Baltimore) as a German congregation under the pastoral care of Rev. C. A. Hache in 1845. After Hache left in 1847 (January) Rev. J. S. Kessler began his pastorate in the congregation on the same day that Hache resigned. Kessler resigned in October 1854 and was succeeded by Rev. John Gautenbein who staid less than a year, resigning in September 1855. Then F. A. Herzberger was made Supply with the understanding that he would become regular pastor in two years.

(Note: A rule of Classis required that foreign ministers must serve two years as Supply before being installed as regular pastors).

Herzburger was very active, and before the annual meeting of 1856 he had succeeded in organizing a new congregation (The Fifth Reformed Church of Baltimore). Classis received the Fifth Church in 1856 at the annual meeting, and appointed Herzburger to supply it on Sunday afternoons. In January 1859 Herzburger was instructed to make a survey of the vicinity of Baltimore City to see if locations could be found for the organization of new congregations.

Herzburger closed his pastorate at Fourth Church on May 1 1859 and was succeeded in July of that year by Rev. John Kuelling who for six months had been Supply of the German congregation at Frederick. In July 1859, Herzburger, who had gone to Washington as pastor of St. John's congregation in that City, returned to Baltimore and irregularly organized a congregation from the membership of the Fourth Church. For this offense he was cited for trial. (For further mention of Herzburger, see references to Washington and Cumberland congregations, also Appendix on Discipline).

In 1866 Kuelling was authorized to form a new congregation in Northwest Baltimore and was given permission to dismiss members from Fourth Church as a nucleus for the new organization. Kuelling's pastorate at the Fourth Church ended with the establishment of the new organization. He was succeeded by Jacob Pister whose pastorate began in February 1867.

Fifth Church, Baltimore. The Fifth Congregation of Baltimore, which was organized by Herzburger in 1856, called a regular pastor in 1857 in the person of Rev. Gustavus Gramm. Gramm was installed in 1859 but resigned in December of that year. In 1860 it was reported that Herzburger, although suspended, was supplying the Fifth Church. In 1861 Rev. M. Ida was received from the Lutheran denomination. Late in 1861 or early in 1862 he was installed as pastor of the Fifth Church. When, soon afterwards, it was reported that Mr. Ida was using only one element in the observance of the Holy Communion, Classis notified him and the congregation to use also the bread, according to the custom of the Reformed Church. Mr. Ida soon became irregular, and in 1864 declared that he wanted nothing more to

do with "the so-called German Reformed Church", and became pastor of an independent congregation in Baltimore. He was cited for trial, tried, and suspended, but Synod refused to approve the action of Classis. In the same year, as Ida continued his irregularity and became more abusive, Classis again ordered him to appear for trial. Ida refused to attend the special meeting, called for the purpose of trying him, so Classis suspended him a second time in January 1865. Synod approved the second suspension.

In 1864 after Ida had left the congregation, Rev. C. W. Seaman was called, and Classis appointed a committee to receive and install him, but he left in less than three months after he had begun work and before the committee could carry out the instruction of Classis, so that he was never installed and was never received as a member of Maryland Classis. Lic. Marcus Bachman was called, and was ordained and installed as pastor of the Fifth Church in August 1864.

Emmanuel Church, Baltimore. The Emmanuel congregation was organized by Kuelling in 1866, and he became the first pastor, transferring his service from the Fourth congregation upon the organization of Emmanuel. But Kuelling left almost immediately afterwards. In February 1867 Rev. John Vogelein was called to the pastorate of the Emmanuel Mission.

St. John's, Washington. That Maryland Classis took early steps to establish a congregation in the National Capital is evident from an entry in the Minutes of January 1836, when Classis confirmed a Call from a congregation in Washington to Lic. W. Martin, and ordained and installed him. But Martin was never listed as a member of Classis nor does the Washington congregation appear at that time as a congregation in the statistical records. The property used by the congregation was claimed by the Lutherans and when the matter was brought into the civil court, the case was decided against the Reformed people. What became of Martin and his congregation, I do not know, for there is no further mention of either.

The next reference to a congregation is in the Minutes of 1859, when St. John's congregation was received into Classis. It had been organized by Herzburger, under the supervision of Dr. Heiner, immediately after Herzburger left the Fourth Church, Baltimore. Classis was enthusiastic about the project for it voted the sum of \$200 a year for the support of the Mission and ordered collections taken in each congregation for its benefit. Also, the Classical Superintendent was instructed to make a special appeal for the congregation to the Church at large through the English and German Church papers. But Herzburger suddenly left in July 1859, only two months after the Missions was started, and returned to Baltimore to meddle in the affairs of the Fourth Church, his former parish. The consequence was that practically all the work of Classis was lost, for no further mention of the Washington congregation





MESSIAH REFORMED CHURCH  
Baltimore

is made in the Minutes until 1867. In November of that year Rev. John Ebbinghaus was placed over the Washington church as its pastor.

The Cumberland Mission. On the basis of reports from Cumberland, Maryland, that conditions were favorable for the organization of a German Reformed congregation in that city, Classis made arrangements to hold its annual meeting in Cumberland in 1853. The annual meeting was held in the Presbyterian Church. At that meeting, a congregation was organized, Classis appropriated the sum of \$300 for pastoral support, and a movement was launched for the erection of a church building. The next year it was reported that no pastor had been found, but in the meantime, P. A. B.



REV. JOHN L. BARNHART, D. D.  
Pastor, Messiah Reformed Church,  
Baltimore

Meister, who was under suspension, left Frederick and moved to Cumberland. He had gained the confidence of a number of the members of the congregation, and was no doubt looking forward to being elected its pastor, but when the people were warned by Classis and informed of Meister's status, the congregation refused to have anything more to do with him. In 1854 Meister was finally erased from the Classical roll. In 1855 it was reported that the Board of Missions of Synod had taken the Cumberland congregation under its special care, so that in that year the Cumberland Mission passed from under the supervision of Classis. In 1860 Westmoreland Classis asked that the territory of Allegheny County in Maryland be ceded to it. Classis refused but gave permission for ministers of Westmoreland Classis to labor in the County.

Norfolk and Portsmouth Mission. In 1860 a new German congregation at Norfolk and Portsmouth in Virginia applied for membership in the Classis. The overture was favorably received, the congregation was enrolled under the name of "Bethlehem Church", and Lic. Boehringer was ordained and installed by a Committee of Classis. Classis gave that year the sum of \$50 for the support of the Mission. In 1861 Boehringer asked permission to organize a congregation at Richmond, Virginia. Classis did not oppose the plan but would not assume any responsibility for its support.



The breaking out of the Civil War prevented any further contact with the Mission until 1863, when Boehringer again reported to Classis. He resigned and was dismissed to Philadelphia Classis in 1864. In 1865 he asked Synod to appoint a committee to visit Norfolk and Portsmouth for the purpose of reviving the work there. The congregation was not listed in the statistical tables after 1863.

Mt. Washington. In 1855 Classis was asked to sanction the erection of a church building and the organization of a congregation at the Mt. Washington Female College, near Baltimore. Rev. George L. Staley, a member of Classis, was President of the College. The congregation was to be in close connection with the College, as the College was to be in close connection with Classis. It was stated that the purpose of the College was to furnish an education to the daughters of the Reformed Church. A committee, consisting of Heiner, Staley, and Elders Gelbach and Griffith, was appointed to hold the church property in trust until the congregation could be organized and incorporated. Preaching was to be furnished by the Baltimore pastors. Classis approved the organization of a congregation, and commended the College to the patronage of the Church.

A difficulty soon arose, however, for Synod took action, objecting to the procedure in the administration of the Holy Communion in the Mt. Washington Church, because there was no organized congregation and no elders were in attendance. Classis undertook to rectify the error by guaranteeing the presence of elders from the Baltimore congregations at subsequent Communion services. But after the first year, the elders were not willing to continue their attendance because Staley insisted upon conducting the services himself, instead of calling on the Baltimore pastors. However, in spite of the absence of both pastors and elders from Baltimore, Staley continued to administer the Communion and to confirm catechumens. For this offense, Classis in 1860 declared his course irregular, and disapproved the formation of a congregation, since it was thought that the church building would soon be sold to satisfy the indebtedness upon it. Classis, in this connection, expressed the opinion that "no minister, without a Charge, because of his ordination alone, has the right to dispense the sealing ordinances of the Church anywhere and to whom he may see fit". No charges were brought, however, against Staley, but he was commanded to desist from further administration of the Sacraments and the ordinance of Confirmation.

In 1864 Rev. A. S. Vaughen was received from Mercersburg Classis and given permission to organize a congregation at Mt. Washington, but he was dismissed to Lebanon Classis before the matter was attended to.

## CHAPTER 6

### CLASSICAL, SYNODICAL, AND DENOMINATIONAL AFFAIRS.

#### MATTERS OF CLASSICAL PROCEDURE.

The passage of the years and the greater experience of Classis in administering its affairs and the affairs of the congregations under its care brought many changes in the method of transacting its business with the result that it attained greater efficiency in filling the needs and solving the problems which challenged its attention and action.

For the handling of Benevolence Funds the method at first was for pastors to bring the collections and hand them to the delegates to Synod, who in turn gave them to the Treasurer of Synod. Later, an Appraiser was appointed to collect and transmit money collected for benevolence. The name of the "Appraiser" was soon changed to "Superintendent". After the organization of the Classical Board of Missions and the Classical Board of Education, the Boards administered directly the funds contributed for the Causes of Missions and Beneficiary Education. When Synod in 1863 asked that Missionary funds be sent directly to the Synodical Board, Classis complied and abolished its own Board of Missions. The same action took place with reference to the Classical Board of Education. Before 1867, however, Classis had resumed the collection of funds for benevolence, although they were expended through the Synodical Boards. Classis did, however, continue to appropriate money every year toward the support of Missions in its own territory. In 1845 Classis elected a Treasurer, but the Treasurer handled only the funds for Classical and Synodical Contingents. For years the Stated Clerk was also the Treasurer of Classis.

For the first time in 1848 the constitutional questions were asked the elders after the reading of parochial reports, and the elders were instructed to call attention to these questions upon their return home.

Classis early insisted upon prompt attendance at its sessions by ministers and elders. It was the rule from the beginning that ministers tardy or absent must furnish an approved excuse. In 1857 when John Beck asked to be excused because he had arranged to hold a Communion service and, consequently, arrived late for the annual meeting, Classis reluctantly excused him, but made a rule to the effect that thereafter no pastor should make any engagement which would keep him away from the sessions, except with the consent of the President and the Pastor-loci. Classis, likewise, made every effort to secure full statistical reports from each congregation. In 1849 it resolved that no report would be received unless accompanied by full statistical reports. In 1862 the Stated Clerk was instructed to make a column in the statistical tables for contributions for benevolence.



In order to avoid so many special meetings, Classis in 1845 appointed a Stated Committee, with authority to receive and dismiss ministers and licentiates, and to install pastors, etc. The Stated Committee had about the same authority and the same duties as the Executive Committee of a Classis in a later day. But the plan did not work very well, for year after year, the committee reported that it had received no applications for service, and the special meetings of Classis continued. Later, Classis appointed a Classical Superintendent to look after vacant Charges but without the authority of the former Stated Committee.

In the early days, finding a place for the annual meetings was no problem. In 1859 there were invitations from Sharpsburg, Manchester, Emmitsburg, Cavetown, and Burkittsville, for the 1860 meeting.

In 1860 the elders were asked to consider the matter of pastors' salaries and to devise some plan by which pastors might receive their salaries regularly and promptly. In response to this request a committee of elders prepared a report and a plan, which was so satisfactory that Classis ordered it to be printed and distributed among the members of the congregations.

During the Civil War, reference in the Minutes to the conflict was not frequent. Although the Church must have suffered in every way from the disturbed condition of affairs, the business of Classis and apparently the work of the congregations was carried on with surprising efficiency. Mention was made in the Minutes of the occupation of the Burkittsville and Knoxville churches by the government. Other churches were used in the same way, but there is no mention of it in the Minutes. In the report of the Committee on State of Religion in 1862, reference was made to the trying times through which the Classis and the Church were passing, but the report was cheerful in tone. The ministers and congregations took much interest in and supported the work of the "Christian Commission", organized to promote the welfare of soldiers in camp. Copies of the Messenger were collected regularly and forwarded to the camps. In 1864 Classis ordered a special collection in all the churches at their Thanksgiving Services for the Christian Commission.

In 1867, Rev. W. F. Colliflower, who was about to be dismissed to Zion's Classis, resigned as Stated Clerk after having served for twenty-six years. In 1853 a committee was appointed to organize an Historical Society.

### THE RELATION OF CLASSIS TO SYNOD.

Maryland Classis has always enjoyed the reputation of being orderly in its relation to higher judicatories. It was regarded also as an aggressive Classis. It insisted upon the punctual attendance of its delegates to Synod and General Synod, and was careful to see that all assessments were paid in full. On one occasion, Classis carried as a debt and paid interest on an unpaid apportionment to Synod.

Classis disagreed frequently, however, with the actions of Synod,



REV. JOSEPH H. APPLE, LL. D.

especially with regard to finances, and found fault with what it regarded as a wasteful administration of Synod's funds. In 1858 objection was made to the excessive cost of the printed Minutes of Synod, when the Minutes were sold at 27c a copy. In 1862 Classis declined to pay an added apportionment of \$40.00, both because it considered Synod to be wasteful and also because the added apportionment had been laid upon certain Classes which had paid in full, while others had been delinquent in the payment of Synodical Contingent. Part of the objection was due to Synod's neglect in collecting from the delinquent Classes.

In 1851 Synod asked that the practice of laying corner-stones on Sunday be discontinued if such occasions would tend to desecrate the Sabbath. In 1853 Synod asked that singing-schools be discontinued on the Sabbath.

Maryland Classis was anxious for the formation of a General Synod. As early as 1858 it asked Synod to resume its original title of "General Synod", and in 1859 it asked Synod to meet as a General Synod. The delegates from Maryland Classis to the first General Synod in 1863 were Revs. Daniel Zacharias, J. S. Foulk, William F. Colliflower, Joseph W. Santee, and John Kueiling; and Elders G. S. Griffith, J. Rodemayer, D. Zeller, J. H. Bruner, and George Pearson.



## DENOMINATIONAL INTERESTS.

## MISSIONS.

In 1843 after the vast territory of Virginia and the Carolinas had been detached, Classis lost no time in planning to concentrate its missionary efforts within its own restricted territory. Reference has already been made to the rapid organization of mission congregations in Baltimore, Frederick, Hagerstown, Cumberland, and Norfolk. Besides, several established congregations were given missionary aid. But there was no regular system of support for Missions on the part of Classis. Support for each Mission was separately apportioned year by year, and it was not always paid. Gutelius in Baltimore and Gerhart in Frederick received only \$60 each in 1845, and then the support for Gerhart came only from the Frederick congregation. The Board of Missions of Classis functioned badly because so little money was paid in. In 1846 the report of the Board was discouraging. The Board was \$600 in debt and only \$420 had been paid. The Board was in arrears in missionary salaries. In 1846 the Board was dissolved at the request of Synod but immediately an auxiliary Board was organized. In 1847 the situation was worse. The total receipts for Missions that year, contributed by only one congregation (Manchester) were \$7.50.

To remedy the situation, Classis ordered a "Concert of Prayer" for Missions on the first Sabbath of each month. Determined efforts were made to pay the debt. Classis turned its attention to the establishment of a systematic plan of benevolent giving. In 1848 the Treasurer reported that he had collected \$148 on the debt.

During the next several years the situation was not much improved. The largest amount raised in any one year for Domestic Missions from 1850 to 1858 was \$235. In 1858 Classis took determined action by requiring a note with interest for unpaid apportionments. In 1859 the contributions rose to \$290, but the parent Board of Synod reported that its treasury was empty and that it had a debt of \$1525. In spite of this distressing situation, however, Synod's Board adopted an aggressive policy of seeking new locations for Missions instead of waiting for applications for aid from Congregations already organized. By 1857 a Church Extension Board had been established through which aid was to be given to congregations for the erection of churches.

By 1866 matters had considerably improved. Classis promised and raised in full the amount of \$1200 for Domestic Missions. At the same time it asked Synod's Board for \$250 a year for the support of its own Missions. In 1867 a systematic plan for benevolent giving was adopted. In that year the total funds for benevolences, including Domestic and Foreign Missions, and Beneficiary Education, was \$3558.

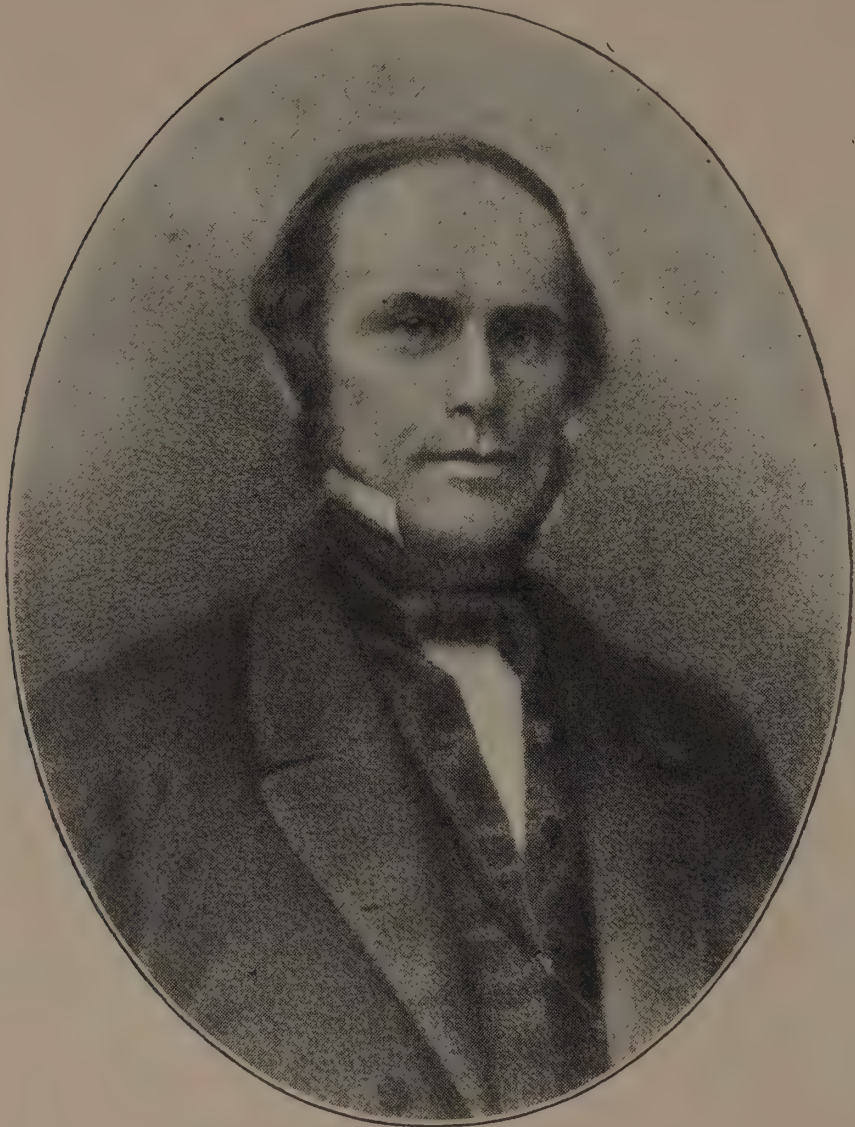
The work of Foreign Missions was popular in Classis from the beginning, largely because Dr. Benjamin Schneider, the first Foreign Missionary supported by the Reformed Church through the American Board, was a member of Maryland Classis. The financial support of



REV. BENJAMIN SCHNEIDER, D. D.  
The First Foreign Missionary of the  
Reformed Church.

this form of benevolence in Classis was, nevertheless, shamefully small. In 1857 the total amount from Classis was only \$42, the largest in years. In 1846 the publication of the "Broosa Letters" by Mrs. Schneider brought much joy and encouragment to the Cause of Foreign Missions. In 1853 Missionary Schneider was invited by Synod to visit America. Synod set aside the first Sunday in September as a day for prayer and thanksgiving for Foreign Missions, and ordered that a special collection be taken for a church building in Aintab, Syria, to which place Dr. Schneider had moved from Broosa in Turkey. The new church and





REV. ELIAS HEINER, D. D

Pastor, Emmitsburg Charge, 1833—1835.

Pastor, First (German) Reformed Church, Baltimore, 1835—1863.

Vice-President of the Board of Foreign Missions at its organization in 1838. Later, President and Treasurer of the Board.

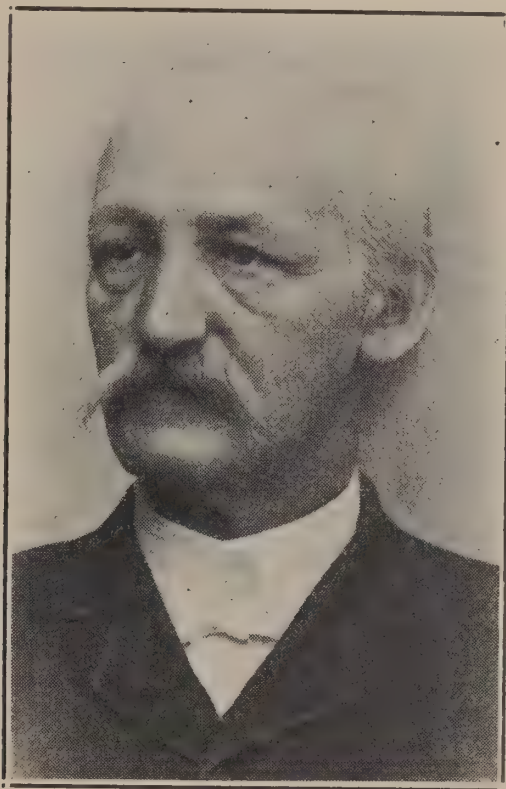
congregation in Aintab was to be a part of Maryland Classis, if the consent of the American Board could be secured. A later suggestion by Schneider for the organization of a Syrian Classis was not received with favor.

The feature of the annual meeting of 1857 was the personal appearance of Dr. Schneider. It was his first visit to America since he had become a missionary of the Reformed Church. His stay in America and his visitation among the congregations did a great deal to promote the spirit of Foreign Missions among the people of the Reformed Church. Dr. Schneider was not present at the opening of the session of Classis, but he appeared on Monday afternoon and took his seat as a member. He attended and participated in the sessions until final adjournment. He also addressed Classis at some length in which he went fully into every phase of his missionary work in the East. At the conclusion of his ad-

dress, Classis thanked him and pledged anew its support of his work in a series of complimentary resolutions. In 1859 it was reported that he had returned safe to his station in Syria.

### THE SEMINARY.

Maryland Classis, which had been so interested in the establishment of the Seminary and had so whole-heartedly supported it during its early years, did not abate its interest during this Period. Classis was especial-



REV. ELNATHAN ELISHA HIGBEE, D. D., LL.D.  
Supply Emmitsburg Charge, 1858  
Professor in the Theological Seminary, 1864—1871  
President, Mercersburg College, 1871—1881.

ly interested in the establishment of a permanent Seminary endowment. Special collections were taken each year in the churches for its current support, and the surplus was added to the endowment. In 1846 and 1847 special collections were ordered and paid for the expenses of the suit at law against the sheriff of York County with reference to the seizure of the Seminary library. In 1849 Classis offered to give \$300 annually to the Seminary until a sum had been raised, the annual interest of which would equal \$300, or until the support of the Seminary would be otherwise provided for. In 1850 Classis obligated itself to pay \$425 of the deficiency on professors' salaries. In 1851 Classis promised \$300 for the same purpose, but paid \$492.

In 1852 Synod decided to raise \$15000 for a permanent endowment, of which amount \$1200 was apportioned to Maryland Classis. The



amount was apportioned over several years and was paid in full by 1859. In that year the Seminary reported that it was \$5000 in debt. Then Classis apportioned and paid an additional \$575 as its share toward the liquidation of the debt. Also in that same year Synod asked Classis to assume an additional share of the \$15000 Fund, although Classis had paid its original quota in full. Classis refused, but the delegates to Synod, on their own responsibility pledged \$500 in Classis' name. When this became known, Classis supported the pledge of its delegates and instructed the officers to give a note for the amount. In 1863 Classis instructed the officers to cancel the obligation if they saw fit, but since it was found that the intent of Synod was that only the interest on the note was to be paid, the bond was continued and the interest faithfully paid annually.

In 1859 Classis opposed a suggestion to move the Seminary from Mercersburg. In 1866 a resolution was passed to the effect that a candidate for licensure must present a certificate of dismissal from the Seminary or have pursued a course of study equal to the Seminary course before being licensed. ..

### BENEFICIARY EDUCATION.

During this Period the work of Beneficiary Education was systematized to the extent that the Classical Board of Education was given authority to require a bond of students receiving aid, and on one occasion (1855) the Treasurer of the Board made an attempt to collect the amount of bond with interest from Students Alexander and Crum. Synod in 1853 passed an important action to the effect that students would be required to place themselves under the care of a Classis before being qualified to receive financial aid. In accordance with this ruling, Students Lewis W. Kefauver and R. T. Thomas were received under the care of Classis (The first time that Classis ever took such action). The work of Beneficiary Education was carried on under the joint administration of the Boards of Synod and Classis. Classis from time to time instructed its pastors to preach sermons on the claims of the Christian Ministry and to seek out suitable young men to prepare themselves for the work of the pastorate.

Soon after the establishment of Franklin and Marshall College, Synod conceived the idea of erecting a special building, to be called Marshall Hall, on the College campus, to be used as a dormitory for students preparing themselves for the Ministry. The purpose was to help students financially since the rooms were to be used free of rent, and to furnish a place where the students might be comfortably housed close to one another. Classis warmly commended the enterprise and passed a resolution, recommending it to the support and liberality of its congregations. The dormitory, however, was never built.

Classis made a special contribution in 1851 of \$179 toward the liquidation of the debt of the Board. Annual receipts for Beneficiary Education ranged from \$30.81 in 1854 to \$86.50 in 1859.

## FRANKLIN AND MARSHALL COLLEGE.

Classis, by a resolution in 1850, favored the removal of Marshall College to Lancaster, as long as the removal did not involve the removal of the Seminary also. When the actual merger of Franklin and Marshall Colleges took place, the property of Franklin College was appraised at \$51000, divided into three equal shares, held by the citizens of Lancaster, the Lutheran Church, and the Reformed Church, respectively. In order to bring about the merger it was necessary for the Reformed Church to buy out the Lutheran Church interest at the appraisal value of \$17000. The amount was apportioned among the Classes, the share of Maryland Classis being \$1200.

In 1860 announcement was made to the effect that Maryland Classis had paid its share of the Seventeen Thousand Fund in full. Classis complained, however, that of sixty members of the Board of Trustees of the College, only five were members of Maryland Classis. In 1856 when the finances of the College were at a low ebb, Dr. E. V. Gerhart, its President, appeared before Classis with a proposition to sell temporary scholarship for the purpose of raising money for the permanent endowment: a plan which was approved by Classis and commended to its people. In the same year, in order to relieve the College financially as much as possible, the Treasurer was instructed to ascertain an exact statement of the balance due on Classis' share of the \$17000 Fund, and to borrow the amount on the credit of Classis.

In 1853 the Trustees of Marshall College proposed that Mercersburg, Virginia, and Maryland Classes purchase the College property and continue an institution of learning at Mercersburg. The price was to be \$8000, one-half cash, and the balance to be paid in five years without interest. Mercersburg Classis was in favor of it, but Maryland Classis could not see its way clear to enter into the plan.

In 1865 Revs. Thomas G. Apple, E. E. Higbee, and P. S. Davis, and Elders A. B. Wingerd and George Cook, a committee of Mercersburg Classis, appeared and asked Classis to join with Mercersburg Classis in the establishment of a Classical Institute at Mercersburg, to be housed in the Marshall College Buildings. The matter was referred to a special committee which reported adversely. It was promised, however, that if Mercersburg Classis should undertake to establish the Institute Classis would pledge the patronage of its people.

## THE CONSTITUTION.

In 1842 a new Constitution had been adopted, and then in 1846 it was revised. Classis was especially interested in one of the provisions of the revised Constitution to the effect that baptized but unconfirmed adults were to be regarded as members of the congregations and to be subject to the discipline of the Church. Another was the right of parents, who themselves had been baptized, to claim baptism for their children. In 1850 Classis asked Synod to interpret the Constitution regarding the



rights of a person cited for trial. In 1858 a request was made for a definition of the difference between a Stated Supply and a regular pastor. Also, Synod was asked to amend the Constitution so as to make Charges instead of ministers to be the basis of representation in Synod. In 1853 Classis approved a resolution to the effect that candidates for licensure should be carefully examined in the Constitution.

### THE MESSENGER.

Classis had never been quite satisfied with the conduct of the printing establishment at Chambersburg. In the first place, Classis thought that the business was carried on carelessly. The establishment, which was expected to make a profit for the benefit of the Church's benevolent institutions, was always in debt and continually appealing to the Church for relief. In 1845 Classis asked Synod to close the affairs of the publishing business and have its books, periodicals, etc., printed elsewhere. In 1850 a contract was made with Moses Kieffer and Company to take over the business and conduct it as a private enterprise. In 1856 Classis' ire was aroused because the Abstract of its Minutes was not published in the Messenger in accordance with the copy furnished, and because, when protest was made, the Editor of the Messenger, Rev. Samuel R. Fisher, made an arrogant reply. Classis threatened to use another medium for the publication of its Minutes. In 1860 when the administration of the printing establishment was under fire, Synod voted on a resolution to wind up its affairs, the "yeas" and "nays" being called for in the vote. In the printed Minutes of Synod, Synod's action was suppressed and the Editor of the Messenger was accused of deliberately concealing the facts. Classis always, however, loyally supported the Messenger in securing subscriptions and in trying to see that the subscriptions were paid promptly, but it did not have at this time a great deal of faith in the Messenger's business management.

### THE LITURGY.

In 1849 in response to an overture, requesting the views of Classis with respect to a revision of the Liturgy, a committee, of which Dr. Bernard C. Wolff was chairman, reported that it saw a need for such revision and requested that the matter be referred to a special committee. This special committee, of which Heiner was chairman, reported as follows:

1. That our Liturgies do not meet the needs of the Church and should, therefore, be revised as soon as possible.
2. That as to its character, it (The Liturgy) should be thoroughly Biblical, catechetical, and German Reformed.

There is no doubt that Classis favored a liturgical form of worship and was friendly toward the position of the Mercersburg Theology as regards a Liturgy. Bernard C. Wolff was the delegate of the German Reformed Church to the General Synod of the Dutch Reformed Church in 1846, and his address to that Body was regarded as a defense of Nevin

and Schaff. Dr. Heiner, who at that time was probably the most influential member of Classis, was chairman of the committee which demanded a thorough revision of the Liturgy. The Classis, however, while liturgically inclined, was not unanimous in its views. The question of revision provoked a debate which lasted half a day. In 1853 Synod ordered a special Liturgy printed. In 1856 each minister was asked to state in what manner he conducted the Sunday services in his congregations; that is, whether liturgical or not. In 1861 when the Provisional Liturgy (Order of Worship) was sent down to the Classes for adoption, Classis refused to accept it in the form in which it was submitted, and asked Synod to revise it. The same request was made in 1862. In 1865 Classis evaded a direct expression of its liturgical views, when the Evangelical Church at Frederick asked if the Liturgy in Harbaugh's hymn-book was approved. Classis replied that inasmuch as the whole subject of the Liturgy was still unsettled, an expression of its view could not be given.

#### ORPHANS' HOME.

When Synod in 1862 asked Classis to express itself as regards the establishment of an Orphans' Home, Classis did not feel competent at that time to make a declaration. The interest of Classis was aroused the next year, however, when Rev. Emmanuel Boehringer, who had been a member of the Classis, and had lately been in charge of the Norfolk-Portsmouth Mission, established the first Orphans' Home of the Reformed Church at Bridesburg in the outskirts of Philadelphia. The Home, called "Shepherd of the Lambs", was commended to the congregations and generously supported by the people. In 1867 the Orphans' Home was moved to Womelsdorf, Pa.

During the Tercentennial of the Heidelberg Catechism, the sum of \$2000 was given through the Evangelical Church at Frederick for the establishment of an Orphans' Home in that city. Classis rejoiced in the project and asked all its congregations, in case the Home became a reality, to give it their liberal support. As the proposition became better known, however, it was found that the Constitution of the proposed Home required the appointment by Classis of three members of its Board of Directors, and inasmuch as Classis was unwilling to do so for fear that it might become involved and responsible for the support of the Home, the promoters were unwilling to proceed further without something more substantial than mere resolutions of commendation from Classis, so the Orphans' Home at Frederick was never established.

#### TER-CENTENNIAL OF THE HEIDELBURG CATECHISM.

This great Movement of the Church was first brought to the attention of Classis in 1862 in a resolution from Synod, asking the Classes to make arrangements for the celebration in the following year, which was the three hundredth of the publication of the Heidelberg Catechism. Classis responded by calling a special meeting for December 18 1862, at



which meeting the suggestions of Synod for the celebration were adopted. The program adopted included the following:

1. A convention to be held in Philadelphia on January 9 1863, to which it was requested that each Charge should send the pastor and at least one lay representative. In order that interest in the congregations might be aroused pastors were instructed to read this action of Classis from their pulpits.

2. Each congregation to hold a special festival service on Trinity Sunday, May 31 1863, in honor of the celebration, and each pastor on that day to preach a sermon on the history and character of the Heidei-burg Catechism.

3. That each pastor should provide a book for each of his congregations in which to record the names of all confirmed and unconfirmed members, together with the amounts contributed by them during the Ter-Centennial Period. The pastors were instructed to send a copy of the lists to the Stated Clerk of Classis before the time of the annual meeting of Synod, so that the names might be included in a permanent record which the Synod intended to make for the whole Church. Ter-Centen-nial offerings were to include contributions to church improvements, pay-ments of debts on church property, and all benevolent objects, including educational institutions.

The general Classical committee, having in charge the Ter-Centen-nial Program in the territory of Maryland Classis, consisted of Revs. Jesse Steiner, Daniel Zacharias, William F. Colliflower, and Elders Cal-vin S. Bruner, M. Pickenbaugh, and Goldsborough S. Griffith. The committee was instructed to provide a book in which to record contribu-tions from the members of all the congregations of Classis.

The program was fully and enthusiastically carried out. At the convention in Philadelphia, almost every Charge was represented. It was reported at the annual meeting of 1864 that every pastor had observ-ed the Ter-Centennial on Trinity Sunday the year before.

The financial part of the celebration was a pronounced success. The total of gifts from the congregations of Classis amounted to more than \$15000, the largest sum by far ever contributed in any one year by the people of Classis. The amounts by objects are as follows:

Franklin and Marshall College.....	\$5000.00
Theological Seminary .....	3098.10
Domestic Missions .....	1494.90
Foreign Missions .....	408.08
Beneficiary Education .....	626.75
Aintab (Syria) Church.....	239.72
Altoona Mission .....	100.00
Widows' Fund .....	161.00
Orphans' Home .....	2803.40
Undersigned .....	1227.47
<hr/>	
Total Contributions.....	\$15159.42

The following is the list of contributions by Charges:

First German Reformed Church, Baltimore.....	\$2244.07
Cavetown Charge .....	293.05
Middletown .....	4200.00
Mechanicstown Charge .....	99.70
Glade Charge .....	705.40
Manchester Charge .....	50.00
Evangelical Frederick .....	2160.00
Zion, Hagerstown .....	3003.66
Third Church, Baltimore.....	450.70
Emmitsburg Charge .....	581.41
Jefferson Charge .....	1120.53
Mt. Moriah Charge .....	10.00
Boonsboro Charge .....	507.50
Taneytown Charge .....	247.48

It is to be regretted that the Ter-Centennial committee considered the cost of the book for recording the names of all contributors too expensive and that the names of the contributors have not been preserved.



## CHAPTER 7

### THE THIRD PERIOD, 1868 - 1902.

#### CLASSICAL MATTERS.

The third Period of Classis' History extends from 1868 to 1902, inclusive. It covers the ground chronologically from the years immediately following the organization of the General Synod and the close of the Civil War past the beginning of the new Century, and is marked by the development of the Classis in its relationship to a more efficient organization of the Church as a whole, the more nearly complete organization and systematization of its benevolent work in Missions and Education, and especially by the remarkable growth in the number of new congregations organized and a corresponding increase in membership. Some of the features of the Period are the settlement of the Liturgical Question, the adoption of a stable Constitution, the development of literary and theological institutions, and in Maryland Classis particularly the development of Mission congregations in Baltimore and Washington, the organization of the German Maryland Classis, and the organization of new congregations and Charges throughout the whole of Maryland Classis' territory. During this Period, the number of ministers increased in Classis from 26 to 45; the number of congregations from 44 to 65; and the number of Charges from 24 to 37. The number of church members increased from 6697 to 10407 exclusive of the six congregations dismissed to the German Maryland Classis. Two congregations (Harbaugh's at Rouzerville, and Fairfield), were dismissed to Mercersburg Classis, and six were dismissed to form the German Maryland Classis. Three congregations were re-organized under different names, one was disbanded, one was received from Philadelphia Classis, and twenty new congregations were organized. The number of congregations in Baltimore City increased from six in 1867 to thirteen in 1902; nine in Maryland Classis and four in German Maryland Classis. In 1867 there were 1443 church members in Baltimore; in 1902 there were 3791.

Financial contributions increased in like proportion. Pastors' salaries were increased; many new churches were built, others were repaired. The amount of money raised and distributed by Classis for the purchase of lots and erection of Mission churches, sustentation for ministers' salaries, for Beneficiary Education and Missions, and for every other form of Benevolence was far beyond what the Classis had ever attempted and accomplished in any preceding Period. These were in more ways than one "the years of progress".

For the reason that reports of new churches built and old ones repaired, and other improvements to church property, with the exception of building and repairing among congregations directly under the supervision of Classis as Missions, were made only in parochial reports by pastors, and since these were not preserved and recorded in the Minutes, it is not possible to give any account of them here

## ORGANIZATION AND PROCEDURE.

It is interesting to trace through this Period the initiation and development of many elements which form in large part the present procedure in the conduct of the business of Classis, and with which the members are familiar.

In the matter of the election of a President the old custom of electing according to seniority of service in Classis was continued. From the time of the election of J. W. Hoffmeier as Stated Clerk in 1836 until the resignation of E. R. Deatrick in 1906, there have been but four who served in that capacity, (J. W. Hoffmeier, 1836-1842; W. F. Colliflower, 1842-1868; S. S. Miller, 1868-1890; E. R. Deatrick, 1890-1906) all of whom were capable and efficient. It is due to the careful and painstaking exactness of these men that the Minutes are in such condition that they may be easily read, and present so correct a picture of the activities of the Classis from year to year.

During the same period, there were only four Treasurers, (Colliflower, from 1846, the first year that Classis elected a Treasurer, to 1868; S. S. Miller, 1868--1890; U. H. Heilman, 1891-1893; C. S. Slagle, 1893-1922). When S. S. Miller resigned as Stated Clerk and Treasurer in 1890, Rev. B. R. Carnahan was made Stated Clerk pro-tem until the next annual meeting, and Rev. T. F. Hoffmeier was elected Treasurer until January 1 1891. The salary of the Stated Clerk, which had been \$40.00 a year for some years, was increased to \$75.00 in 1883, together with expenses to and from all regular and special meetings. In 1888 Classis voted the Treasurer an annual salary of \$75.00. Also the President was allowed expenses to and from special meetings. The custom of paying the expenses of members attending special meetings did not come until some years afterwards.

In 1868 a committee was appointed at the annual meeting to collect twenty-five cents from each member present to be paid to the sexton of the host church for his extra service. In 1869 the amount was fifty cents probably because Classis was meeting that year in a city church (Evangelical, Frederick) and the sexton's salary was higher. After 1880 the amount was handed to the pastor but it was still regarded as a sexton's fee and was to be paid to him finally. After 1889 an amount of ten dollars annually was paid out of the treasury of Classis for this purpose. Later the contribution was paid to the congregation and was regarded as rent for the use of the church during the sessions.

In 1870 and each year thereafter at the regular meeting, Classis set apart some portion of the room in which the meeting was being held as "the bar of the house". In the same year (1870) Classis elected a Corresponding Secretary for the first time. For some years this office was a most important one, as the Corresponding Secretary carried on practically, all the correspondence of Classis. The same person was elected from year to year.

In 1873 Classis appointed a committee on Religious Services, of



which the Pastor-loci was chairman, to arrange for a full program of evening and Sunday services during the sessions. Supplies were provided for the Sunday services for other churches in the community and in neighboring towns. The custom grew so, that as long as Classis continued in session over Sunday practically every ministerial member was scheduled to preach in some church of the Reformed and other denominations, including colored churches. In 1874 at the Preparatory Service there were both English and German sermons. Also, there was a German sermon on Sunday night. The Classical Communion has been observed annually since Classis was organized in 1820, and always Classis has insisted that all its members be present.

A committee on Press was appointed for the first time in 1882; also, in that year provision was made for the recording of the value of church property in the statistical tables. Current and special expenses were listed in the tables from 1872. In 1897, for the first time, a Call to a pastor was endorsed by the Stated Clerk with the Seal of Classis. (The Call to Pontius from the Middletown congregation). Sunday School statistics were first presented in 1901.

In 1895 Rev. B. R. Carnahan, then pastor of the Mt. Moriah Charge presented to Classis a gavel, made from wood cut from a tree on the Antietam Battlefield. The gavel contained at the time of its presentation a bullet embedded in the wood, but the bullet has since been lost. In 1901 Dr. James I. Good asked and received permission to take the first Volume of the Minutes of Classis for the purpose of making a copy. Classis, in granting the request, stipulated that Dr. Good also make a copy for the use of Classis. When the Volume was returned, Dr. Good presented a typewritten copy of that part of the Minutes which was originally written in German, but, alas, Dr. Good's copy was also in German.

(Note: Two typewritten copies of the first Volume of the Minutes, translated into English, are now in existence and are available for reference).

Up to 1870 Classis laid no regular apportionments except for the Contingent Fund, which also included the Synodical assessment. The first Contingent assessment laid on Classis by the General Synod was for \$45 in 1885. For a number of years Classis laid an assessment on each minister without a Charge. The amount, which at first was one dollar, was increased to two dollars, but when Rev. G. L. Staley objected, it was made one dollar again. In 1898 it was again increased to two dollars. The apportionment on ministers without Charge was discontinued some years ago.

In 1891 Classis decided to lay all apportionments on the basis of communicant membership, and on moral and financial ability; also that the Contingent Fund must be paid within ninety days or interest would be charged. Until comparatively recent years, unpaid apportionments were carried against a Charge as a debt until they were paid in full.

For many years the actions of Classis were transmitted to ministers and congregations through the Church paper. Abstracts were published

ed each year in the Messenger. These abstracts were regarded as official, and pastors and consistories were charged with the responsibility of noting all matters referred to them. In 1888 the Stated Clerk asked for permission to publish an Abstract of the Minutes in pamphlet form, the cost not to exceed \$25, but Classis refused. In 1891, however, Classis agreed to allow the Stated Clerk to publish such an abstract if he could be able to secure sufficient advertisements to cover the cost. The next year the Clerk reported that with the help of Dr. Eshbach and others he had prepared and published 1500 copies of an abstract of the Proceedings of 1891. This was the first published abstract in pamphlet form of the Minutes of an annual meeting of Classis.

(Note: A copy of this first abstract, published in 1891, is in the files of the Historical Society at Lancaster).

An abstract was published in 1892, but in 1893 it was again decided to depend upon the columns of the Messenger for the publication of the Minutes. An abstract was published in 1894 (2000 copies) and every year thereafter, although in the statistical tables the figures for the separate congregations are not given, nor do they appear in that form in the original Minutes until 1910.

At the annual meeting of 1879, the territory of Classis was divided into three districts (District number 1, Washington County; District number 2, Frederick County; District number 3, Carroll County, and Baltimore and Washington Cities) and a special committee, consisting of two ministers and one elder, was appointed for each district to look after vacant Charges, recommend the reconstruction of Charges, and even to reconstruct Charges, subject to the approval of Classis. These committees functioned for several years. In 1880 the committee for Carroll County reported that there were open fields at Union Bridge, Hampstead, Beckleysville, and Hoffman's Mill, and that at several of the places there were union church buildings in which the Reformed Church had an interest although the congregations were extinct.

Although Maryland Classis had been spared from the bitterness which characterized the Liturgical controversies which raged for half a century, Classis was, nevertheless, interested in the Peace Movement, which was initiated to bring harmony out of what was almost an open schism in the Reformed Church. It is true that some of the members of Classis, as individuals, entered the fray on one side or the other in the war of articles which appeared in the church papers, but bitter dispute over the Liturgical Question was never brought to the floors of Classis. The year after the Peace Commission was appointed by the General Synod, Classis passed resolutions, commending the General Synod for its action and expressed the hope that "as it had pleased the Great Head of the Church to put it into the hearts of the members of the General Synod to inaugurate measures designed to restore harmony and peace within its bounds, therefore

"Resolved: that this Classis heartily endorses the said action of the Synod, and earnestly urges the members of the Classis to endeavor by



all means in their power to comply with its admonition in reference thereto in spirit and in letter”.

There were no members of Maryland Classis on the Peace Commission except Elder Lewis H. Steiner, although Titzel, Joseph H. Apple, Sr., Callender, and Kuelling, had been members at one time or another, and Kefauver had been licensed by Maryland Classis.

In the matter of Liturgics, the attitude of Classis was sensible and peaceful. Some of the congregations used the Order of Worship, others used a modified form of the Order, or a free service. It did not, therefore, receive so kindly the demands of the “low church” party, who, when the Directory of Worship was submitted by the General Synod of 1884, tried to read into the action of the General Synod an exclusive endorsement of the Directory and a command from Synod that it be used in every congregation. Classis took the position, “that whilst the Directory of Worship does not come up to our idea of what a book of worship for our Church ought to be, yet as being the best at present attainable, we give it our approval”; and “Resolved, that whilst we approve of the new Directory, we would not give our consent to any act of law depriving our congregations of the privilege of using either of the Orders of Worship, already before the Church”. In connection with the approval of the Directory, Classis adopted the following Overture to General Synod: “Resolved, that we respectfully overture the General Synod that it grant the same liberty in reference to the use of the Orders of Worship, now in existence, for the future which has been granted in the past; viz, that if any congregation wishes to use either of the Orders of Worship, the privilege of doing so shall be granted it”. However, for some reason, and before the General Synod met again, Classis ordered that the Overture be stricken from the record.

In 1871 Classis passed a resolution to the effect that trafficking on public occasions such as church dedication would no longer be allowed. At the same time it directed that new churches be built “Reformed”; that is, that the interior arrangement be according to Reformed custom and suitable for the observance of forms of worship distinctively Reformed; but it did not mean to forbid the erection of church buildings to be used as union churches.

Soon after the organization of the General Synod, the question of the organization of additional district Synods was frequently agitated throughout the Church. For years the Synod of the United States (Eastern Synod) and the Ohio Synod had functioned practically as General Synods, their only point of contact with each other being the Triennial Conventions, although it was the custom to dismiss ministers from the Classes of one Synod to those of the other. The Ohio Synod included some of the territory of what was afterwards the Pittsburgh Synod. After the organization of the General Synod in 1863, since the two original Synods were now only district Synods, the functions of a Synod had changed to such a degree that there was a sentiment throughout part of the Church at least that a Synod ought to cover less territory, especially

since the district Synods met annually and there was no provision by Classes for the payment of the expenses of its delegates. Since Maryland Classis was a part of the Synod of the United States, which usually met in eastern Pennsylvania, the other items of distance and expense were matters of concern. Maryland Classis for years overtured the Synod to meet as a delegated Body, but to no avail until 1872.

The Pittsburgh Synod was organized in 1870. Probably influenced by this example, Zion's Classis sent a circular letter later in the same year, proposing that the several Classes adjacent to itself join it in forming a district Synod. Maryland Classis debated the matter, but by a close vote the proposal was not approved. A similar proposal from the Virginia Classis in 1871 was postponed for a year. In 1872 a request from Virginia Classis to form a new Synod from Virginia, Maryland, Zion's, and Mercersburg Classes was laid on the table for a year. At a special meeting held on January 18 1873, however, the action of the annual meeting of 1872 was reconsidered, and Classis voted to join in an Overture to the Synod of the United States to form a new Synod of Maryland, Virginia, Mercersburg, Zion's, and North Carolina Classes. At a special meeting of the Synod held in Lancaster early in 1873 the request was granted, and almost immediately afterwards a preliminary meeting of the overturing Classes (with Juniata Classis also participating) was held at Frederick on April 18 1873, when the Synod of the Potomac was formally organized. The first regular meeting of the new Synod was held at Chambersburg, October 22-27 1873.

The Potomac Synod met in general convention until 1886, when in response to repeated overtures from Maryland Classis, it voted to meet as a delegated Body. For the last several years the Potomac Synod has again been meeting in general convention.

In 1875 in response to requests from the German portion of the Church in the East, the German Synod of the East was organized. From the original Ohio Synod there were formed the Synod of the Northwest in 1867 and the Central Synod in 1881.

Just before Maryland Classis was dismissed from the Synod of the United States, it incurred the displeasure of that Body on account of its action in the unique and interesting Giesy case. Rev. Samuel H. Giesy had served the Hagerstown Church from 1855 until 1860, and then had resigned and had been dismissed to Philadelphia Classis. In 1870 he was received again as a member of Classis but was not called to the pastorate of any Charge. In January 1872, Classis met in special session at which there were present five ministers besides Giesy himself, and two elders. The meeting was called to act upon Giesy's request to be dismissed to the Diocese of Maryland of the Protestant Episcopal Church. After Dr. Giesy had given the reasons for his request, and Classis had heard a paper from Dr. Santee (who was not able to be present) protesting against the granting of the request, the members present voted 5 to 1 to dismiss Giesy, and he was given a Certificate of Dismissal to the Episcopal Church, probably the first time such a Dismissal had ever been is-



sued by a judicatory of the Reformed Church. There is no record of Giesy's reception by the Diocese of Maryland. His Certificate was probably ignored and he was re-ordained, but Giesy did serve the Episcopal Church in a clerical capacity afterwards.

When the matter was reported to the Synod, that Body called the action of Classis irregular and passed a resolution of censure. At the annual meeting of Classis in 1872 the following was adopted: "Resolved, that it is the sense of this Classis that hereafter no minister may be dismissed by this Classis, nor any member of our congregations to a Body denying our ordination, and by inference, our ministerial acts". In 1884 Rev. Frank Lambader was refused a Dismissal to the Baptist Church.

During this Period several attempts were made to divide the Classis. In 1882 an Overture from Mercersburg Classis requested that, in view of the fact that a new Classis (Juniata) was about to be formed from part of the territory of Mercersburg Classis, and in consequence a readjustment of the territory of Mercersburg Classis would become necessary, Maryland Classis give up a part of its territory. The request was declined. In 1883 another request came from Mercersburg Classis, asking that all ministers and Charges in Washington County be dismissed to that Body. Classis again declined to grant the request, but considered an Overture, originating within itself, to detach the Emmitsburg, Taneytown, Mechanicstown, Manchester, and Westminster Charges, together with the congregations in Baltimore and Washington, Montgomery County and the Eastern Shore, and to request Potomac Synod to organize them into a Classis to be known as the Classis of Baltimore. The request was laid on the table for a year and then indefinitely postponed.

The next request came from Rev. Charles A. Santee in 1893. He proposed a division by which the congregations in Carroll County, and in Baltimore and Washington should be made into a Classis; and that the congregations in Frederick, Washington, and other western counties should form another Classis. This request was laid on the table.

In 1900 an Overture came from the Ministerial Association of Frederick County, asking for a division of Classis on account of its size. The plan proposed was that all the Charges lying east of the Frederick County and Carroll County, the Montgomery County and Howard County, the Montgomery County and Prince George County, and the District of Columbia and Prince George County Lines, comprising sixteen pastoral Charges and 4200 communicant members, together with the ministers residing in that territory, should be detached and formed into a separate Classis, the division to take place as soon as possible after the meeting of Synod and before the end of the year 1900. The proposed division was about the same as that suggested by Rev. Santee in 1893, except that it would place the Washington congregation with the western Classis.

The matter was referred to a special committee to report the next year. When the proposal came up again in 1901, it was re-committed

for yet another year, but later during the 1901 session, it was reconsidered, and after some discussion, was rejected by a tie vote of 33 to 33.

In 1872 Synod gave permission for the organization of a German Classis, whereupon Maryland Classis dismissed a number of the German congregations for the purpose of forming the German Maryland Classis. The congregations dismissed were Emmanuel in Baltimore, Fifth in Baltimore, and Zion in Baltimore, with Pastor G. L. Neeff in 1874; St. John's in Frederick with Pastor Bielfeld, and First in Washington, in 1875; and Fourth in Baltimore, with Pastor Charles Cast, in 1876. In 1876 when Classis asked some of the congregations dismissed to pay arrearages on Contingent Fund for which they were indebted, the congregations paid no attention to the requests.

At the annual meeting in 1871, Rev. E. R. Eshbach was appointed chairman of a committee to secure a charter for Classis. The committee reported the next year that the matter had not been attended to because it was thought that a new Synod would soon be organized and that the Classis could function under the Synod's charter. In the meantime Synod had reminded the Classis of the importance of congregations being incorporated, and that congregational charters should be in harmony with the Constitution of the Reformed Church in the United States. Accordingly in 1873 a committee was appointed to draft a model charter for a congregation, and to submit the results of its labors to the next annual meeting. The next year the committee reported through its chairman, Dr. Eshbach, a congregational charter and constitution, which were adopted and formed the basis of many of the charters of congregations of Classis at present. The constitutional form binds the congregation to the Reformed Church in the United States, and provides that no one may be the pastor except a minister of the Reformed Church and recognized by the Synod. The peculiar features, however, are that the congregation is bound to the Synod rather than to the Classis, and that church property may be alienated, provided such alienation is approved by two-thirds of the consistory, two-thirds of the congregation (such members as are present and voting at a congregational meeting), and two-thirds of the Classis or Synod.

Nothing further was heard of the matter of the incorporation of Classis until the annual meeting of 1879, when Dr. Eshbach, S. S. Miller and Elder Dole were appointed a committee to prepare a charter. The committee reported in 1881 and presented a charter form which was adopted. The committee, together with Dr. Lewis H. Steiner, an elder of Classis and Secretary of the Maryland State Senate, secured an Act of the Maryland State Legislature, incorporating the Classis, which Act went into effect June 1 1882. The Act of Incorporation is as follows:



## CHARTER OF THE MARYLAND CLASSIS OF THE REFORMED CHURCH IN THE UNITED STATES.

*PREAMBLE.* Whereas, the Ministers and Elders of the Maryland Classis in the United States, consisting of citizens of the State of Maryland and the District of Columbia, have represented that by donations, devises, bequests, gifts, grants, and otherwise, they expect to be possessed of lands and moneys, for benevolent and religious and pious purposes, but the said ministers and elders as an unincorporated body will find it very difficult to manage the said lands and moneys in the way best calculated to advance the cause of religion and promote the spread of the Gospel; therefore

*Section I.* Be it enacted by the General Assembly of Maryland, That the Trustees and their successors, duly elected and appointed in manner as is hereinafter directed, be and they are hereby made, declared, and constituted a corporation, and body politic and corporate, to have continuance until otherwise ordered by the General Assembly, by the name, style, and title of "The Trustees of the Maryland Classis of the Reformed Church in the United States", and by the name, style, and title aforesaid, shall hereafter be persons able and capable in law as well, to take, receive, and hold such estate, property, and effects as may be acquired by gift, purchase, devise, grant, or bequest by said ministers and elders of the Maryland Classis of the Reformed Church in the United States, or any other person or persons, to their use or in trust for them, according to the original use and intent for which such gifts, purchases, devises, grants, or bequests shall be respectively made, subject, however, in the case of devises and bequests, always, to the sanction of the General Assembly of Maryland as provided in the Declaration of Right.

*Section II.* And be it enacted, That no misnomer of the said Corporation and their successors shall defeat or annul any purchase, gift, grant, devise, or bequest, to or from said Corporation; provided the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant, or other writing whereby any estate or interest was intended to pass, to or from the said Corporation.

*Section III.* And be it enacted, That the said Corporation and their successors shall have full power and authority to make, have, and use one common seal, with such device and inscription as they shall see fit and proper, and the same to break, alter, and renew at their pleasure.

*Section IV.* And be it enacted, That the said Corporation and their successors by the name, style, and title aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded, in any court or before any Judge or Justice, in all manner of suits, complaints, pleas, matters, and demands of whatever nature, kind, and form, they may be, and all and every matter and thing to do in as full and effectual a manner as any other person or persons, bodies politic incorporate, within the State can or may do.

*Section V.* And be it enacted, That the same said Corporation or their successors shall be and are hereby authorized and empowered to

make, ordain, and establish by-laws and ordinances and do everything incident and needful for the support and due government of the said Corporation and managing the funds and revenues thereof, provided, the said by-laws and regulations be not repugnant to the Constitution and laws of the United States, to the Constitution and laws of this State, to this Act, or to the Constitution of the Maryland Classis of the Reformed Church in the United States.

Section VI. And be it enacted, That the said Corporation shall consist of five persons, neither more nor less, who shall be members of the Maryland Classis of the Reformed Church in the United States, and continue to be members of the said Corporation for the term of five (5) years each, the term of office to end always on the first day of January, and the said Maryland Classis of the Reformed Church in the United States shall annually change one-fifth of the said Board or Corporation in such manner as to the said Classis shall seem proper, but the same person may not be re-elected until after he shall have ceased to be a member of said Board or Corporation for at least one year, provided, however, that the aforesaid Trustees shall continue in office as follows: one of them until the first day of January, in the year of our Lord one thousand, eight hundred and eighty-three; one until the first day of January, in the year of our Lord, one thousand, eight hundred and eighty-four; one until the first day of January, in the year of our Lord, one thousand, eight hundred and eighty-five; one until the first day of January, in the year of our Lord, one thousand, eight hundred and eighty-six; and one until the first day of January, in the year of our Lord, one thousand, eight hundred and eighty-seven: these different terms of office to be distributed by lot or otherwise by the said Corporation among themselves at the first meeting; And further, if the place of any member of the said Corporation be made vacant by death, resignation, or otherwise, it shall be the duty of the remaining members of the said Corporation at the first meeting held, at which such vacancy shall become known, to elect and appoint a person, who is a member of the Reformed Church in the United States, of the Maryland Classis, to the office of Trustee or member of said Corporation, who shall, however, hold office only for the unexpired term of the member creating such vacancy, and the person thus elected by the said Corporation shall not be eligible by the Classis aforesaid, until after he has ceased to be a Trustee for the period of at least one year; And further, If the Classis aforesaid fail during any year to change one-fifth of the members of this Board or Corporation, then the vacancy occurring on the first day of January according to the provisions and restrictions of this Act shall be filled by the said Corporation, and the person thus elected and appointed shall be a member of the said Corporation for the term of five years.

Section VII. And be it enacted, That the Corporation aforesaid shall have power and authority to manage all moneys, goods, chattels, tenements, and hereditaments, and other estates, whatsoever committed to their care and trust by the said Maryland Classis of the Reformed



*Church in the United States, and to dispose of and convey the same by deed or otherwise, whenever so directed by the said Classis, in writing under the hand of their Clerk, but in cases where special instructions for the management thereof shall be given by the said Classis in writing under the hand of their Clerk, it shall be the duty of the said Corporation to act according to such instructions; provided, the said instructions shall not be repugnant to the Constitution and laws of the United States, or the Constitution and laws of this State, or to the provisions and restrictions in this Act contained.*

*Section VIII. And be it further enacted, That the said Corporation shall and may have a President, a Vice-President, who shall also be Secretary or Clerk, and a Treasurer; the President and Vice-President to be chosen out of their own number as often as they may see proper, and according to the rules by them to be prescribed, but the Treasurer to be elected annually by the said Maryland Classis of the Reformed Church in the United States, from among the members of the said Corporation in such manner as to the said Classis shall seem proper, and the same person shall be re-eligible to the office of Treasurer, by the said Classis from year to year, so long as he continues to be a member of the said Corporation; and the said Corporation shall have authority to appoint such other officers and servants as shall by them, the said Corporation, be deemed necessary, to all of which officers the said Corporation may assign such a compensation for their services, and such duties to be performed by them, to continue in office for such time, and to be succeeded by others in such way, the Treasurer excepted, conformably to the provisions of this Act, as the said Corporation may direct.*

*Section IX. And be it further enacted, That three members of this Board or Corporation, whereof the President, or in his absence the Vice-President shall be one, shall be a sufficient number to transact the business thereof and to make by-laws, rules, and regulations; provided, that previous to the meeting of the Board or Corporation for such purposes, not appointed by adjournment, ten days' notice shall be given thereof, by a circular sent by mail or otherwise to each member of the Corporation.*

*Section X. And be it enacted, That said Corporation shall keep regular and fair entries of their proceedings and a just account of their receipts and disbursements in a book or books to be provided for that purpose, and their Treasurer shall once in every year, exhibit to the Maryland Classis of the Reformed Church in the United States an exact state of the accounts of the Corporation.*

*Section XI. And be it enacted, That the said Corporation may take, receive, purchase, possess, and enjoy messuages, houses, land, tenements, rents, annuities, and other hereditaments, real and personal estate of any amount not exceeding twenty thousand dollars yearly value, subject to the provisions of this Act, but the said limitations are not to be considered as including the annual collections and voluntary contributions made in the churches under the care of the said Maryland Classis of the Reformed Church in the United States."*

The first Board of Trustees, elected in 1882, consisted of Revs. Edmund R. Eshbach, and S. S. Miller, and Elders Louis Markell, J. Taylor Motter, and Jacob H. Lichliter. The right of the Classis to hold property and to borrow money through the Trustees under the Corporation laid the foundation for much of the extensive Missionary and Church Building activities of Classis during the next quarter of a century, especially in the City of Baltimore. Maryland Classis undertook and accomplished a task in this direction which probably has never been equalled by any similar judicatory of the Reformed Church. Besides amounts of Sustentation, ranging from \$50 to \$600 which Classis granted from time to time to Carroll, Burkittsville, Mt. Pleasant, Sabillasville, St. John's in Washington, Grace in Washington, First English Reformed in Baltimore, Fourth in Baltimore, Emmanuel in Baltimore, Faith in Baltimore, Christ in Baltimore, St. Mark's in Baltimore, Grace in Baltimore, and Woodberry; Classis furnished practically all the funds for the purchase of land and erection of church buildings for Woodberry and St. Stephen's Church of the Sabillasville Charge, and materially assisted every other congregation in Baltimore mentioned above as having received Sustentation. In 1902 Classis gave \$5000 to the building fund of Grace Church, Washington; later similar amounts were given to St. Mark's in Baltimore, St. Luke's in Baltimore, and Grace in Baltimore, also to Woman's (Hood) College. Exclusive of Sustentation, which if totaled would amount to tens of thousands of dollars, Maryland Classis has given for church building among its Mission Charges in the period from 1885 to 1925 upward of \$50000. On at least two occasions, the Board of Trustees reported a debt of more than \$20000 resting upon Classis for church building. The amounts granted to the respective congregations will be stated more specifically in the references to individual congregations. In addition, Classis gave \$258 to the Roanoke Mission, substantial sums to the Altoona and Detroit Missions, and \$150 toward building a church at Ridgely, Md. (Before Ridgely became a congregation of Maryland Classis). It is no wonder that for years Classis declined its apportionment for Church Building and Church Extension as laid year by year by Synod. Classis said truly that it was already engaged in building churches and doing church extension work far beyond anything that was being attempted anywhere else in the Synod. During all these years, Classis accepted all the apportionments from Synod for every benevolent object (with the exception already noted) and reported each year that they were generally paid in full. The apportionment increased from \$252 in 1868 to \$8817 in 1902.

In connection with the annual meeting of 1893, the Centennial of the independence of the Reformed Church from the Synods of Holland was celebrated with appropriate services and addresses. The special speakers and their subjects were: "Michael Schlatter" by Rev. Conrad Clever; "A Century of Missions" by Rev. A. T. G. Apple; "Missions" by Rev. A. C. Whitmer; "History of the Reformed Principle" by Rev. J. W. Santee; and "The Educational Work of the Church" by Rev. E. R. Eshbach.



In 1896 Classis made preparations for the appropriate observance of the one hundred and fiftieth anniversary of the organization of the Coetus in 1747, and arranged a program which was carried out during the 1897 annual meeting. The principal addresses were delivered by Rev. Cyrus Cort on the subject, "Our Reformed Ancestry", and by Rev. George M. Zacharias on "The One Hundred and Fiftieth Anniversary of Michael Schlatter as a Pioneer Missionary in Maryland". Dr. Cort was requested to publish his address, and it appeared in a pamphlet issued by the Evangelical Reformed Church of Frederick in honor of the anniversary. The pamphlet also contained informal addresses made by other members of Classis and other distinguished ministers of the Reformed Church in connection with the Anniversary occasion.

Rev. Zacharias stated that he found some valuable documents relating to Schlatter, for the translation and publication of which Classis asked Synod to appropriate the sum of five hundred dollars. When Synod refused to make the appropriation, Classis gave Rev. Zacharias the sum of twenty-five dollars for the purpose.

In 1888 an attempt was made to unite with the Dutch Reformed Church. (The fourth since 1820). A Joint Commission from both denominations reported in 1890 that it favored a Federal Synod. Both General Synods appointed a joint committee of sixteen members, who drew up a plan of Federal union which was adopted and sent to the Classes by the General Synod of the Reformed Church in the United States at a special meeting held on June 2 1891. Our denomination approved it almost unanimously, only two Classes voting adversely. Maryland Classis voted to approve it. The Dutch Church, however, rejected it at their Classical meetings. Dr. Good says that the Dutch Church rejected the Plan of Federal Union because Dr. Gerhart's "Institutes of the Christian Religion", which appeared at this time, was objectionable to the extreme Calvinists of that denomination.

When the matter was brought before Maryland Classis by the Committee on Minutes of General Synod in 1892, Classis approved the three items of the material submitted, as follows:

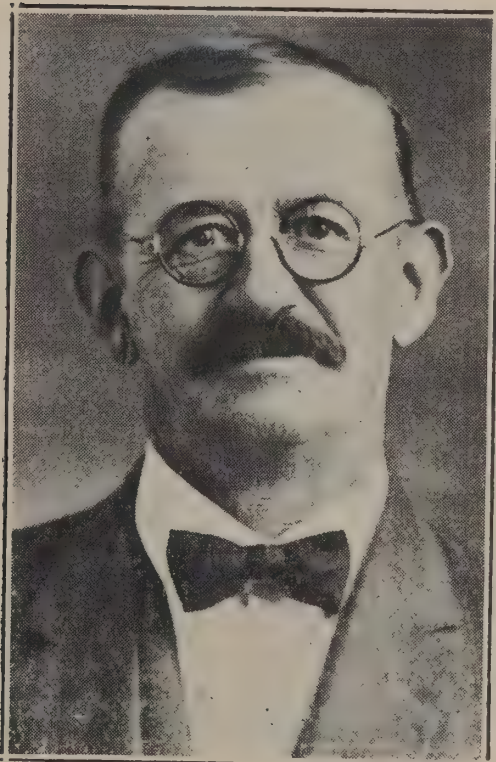
1. The draft of the Articles of the Constitution under which the Union was to be constituted.
2. The recommendation of the Joint Commission, looking toward the speedy unification of Mission and Sunday School Work.
3. The tentative election of delegates to the proposed Federal Synod. (There is no record, however, that Classis elected any delegates).



EDGAR H. ESSIG  
Taneytown.



ALLEN F. FEESER  
Taneytown.



LEWIS REIFSNIDER  
Taneytown.



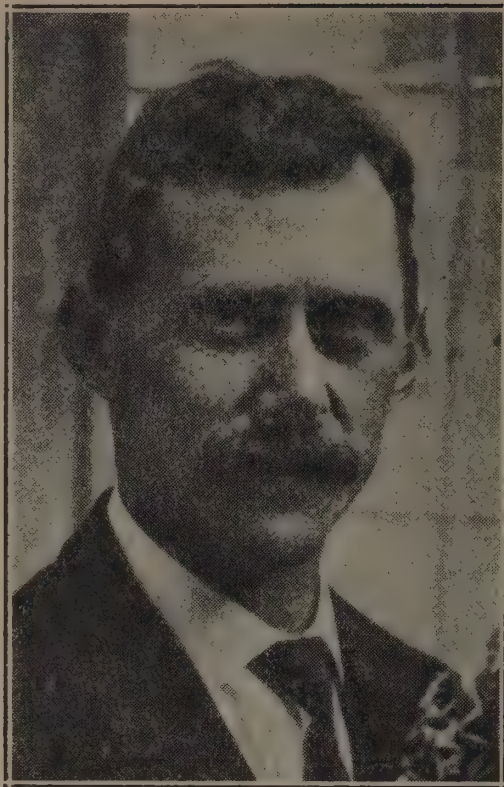
FRANK E. CROUSE  
Taneytown.

DELEGATE ELDERS.

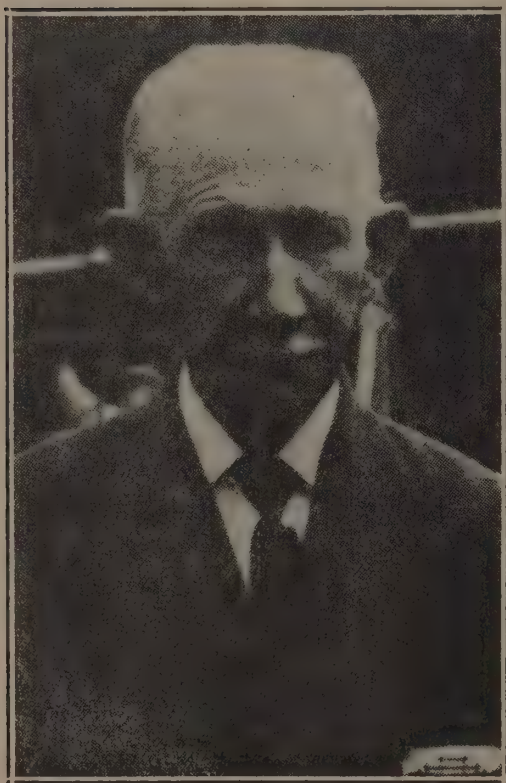




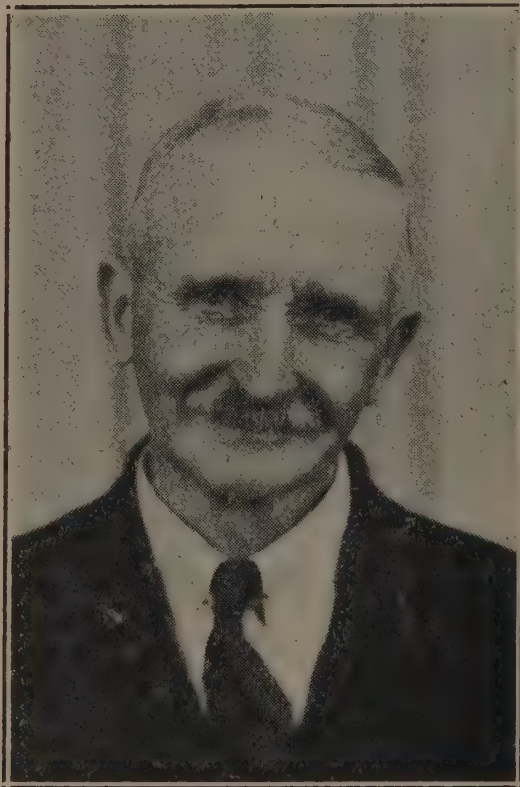
CARROLL C. SMITH  
Snydersburg.



HARVEY T. RHODES  
Manchester.



J. FRANK WARNER  
Lineboro.



JAMES A. WENTZ  
Lineboro.

DELEGATE ELDERS.





CALVIN T. FRINGER, (Deceased.)  
Taneytown.



RUSSELL STONESIFER  
Keysville.



RAYMOND WANTZ  
Taneytown.



HARRY BRINDLE, ESQ.  
Zion, Hagerstown.

DELEGATE ELDERS.



## CHAPTER 8

### CHARGES AND CONGREGATIONS.

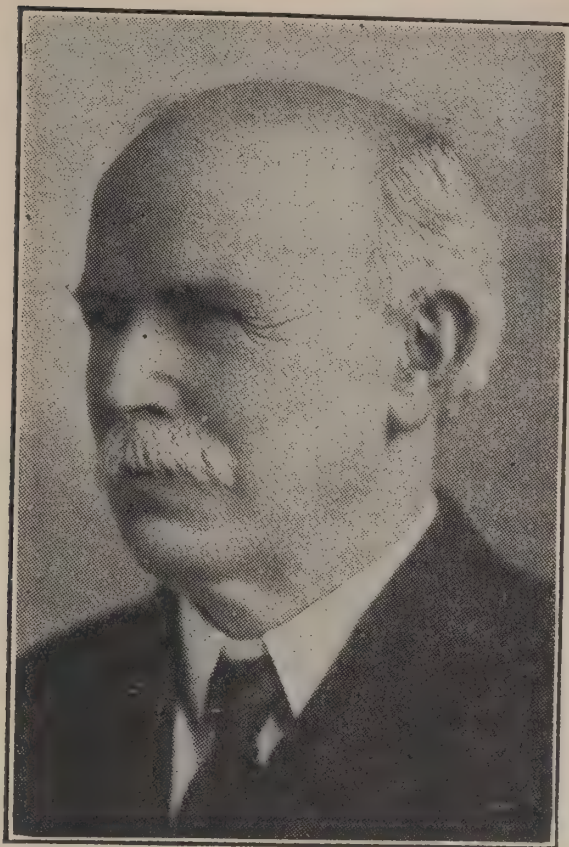
It has already been said that twenty new congregations were organized in the Period from 1868 to 1902. Eight were organized as Missions and two as self-sustaining congregations in Baltimore City; one in Washington as a Mission; and one in Frederick under the auspices of the Evangelical Reformed Church in that City. The others were rural congregations and attached after organization to Charges already established. Five new Charges were formed, besides the new Charges in Baltimore.

The historical material relating to congregations for this Period will be presented as in the preceding Chapters relating to earlier Periods, by Charges in alphabetical order. In this way the history of each congregation can be conveniently followed.

First German Church, Baltimore. Rev. E. R. Eshbach, who had succeeded Dr. Heiner in 1863, served the congregation until his resignation, June 4 1874, to accept a Call to the Evangelical Church, Frederick. On January 25 1875 Rev. Joel T. Rossiter was received from Virginia Classis and called to the pastorate of First Church. This pastoral relationship continued until Dr. Rossiter's death in 1918. This congregation had, therefore, only one change of pastorate in a period of sixty-five years.

Third Church, Baltimore. The pastorate of Rev. John S. Foulk, which began in 1857, was terminated July 29 1870, when Foulk resigned and was dismissed to Zion's Classis. Then Rev. Daniel Gans, who had served the Hagerstown congregations from 1851 to 1857, was called. During his term of service some trouble developed in the congregation on account of a complaint brought to Classis by some of the classes in the Sunday School. The complaint was addressed to Classis without the knowledge, it was alleged, of the President of the Consistory.

Third Church was interested in the formation of a new congregation, and agreed to foster and support it if the new organization would be located not less than fourteen squares from the mother church. The distance agreed upon was later changed to ten squares. But when the new St. Paul's (English) congregation was organized, the Third Church protested because it was closer than the agreement specified. The original plan for the organization of the new congregation and its proposed location (Baltimore and Calhoun Streets) were approved by Classis, however, in spite of the protest. It is thought that this action of Classis influenced Gans' resignation, March 27 1879. Gans became angry because the action of Classis, authorizing the organization of the new congregation, took place after he had left the meeting, although he knew



REV. CONRAD CLEVER, D. D.  
Pastor, Third Church, Baltimore  
1879—1904  
Christ's Charge, Hagerstown.  
1904—1939.

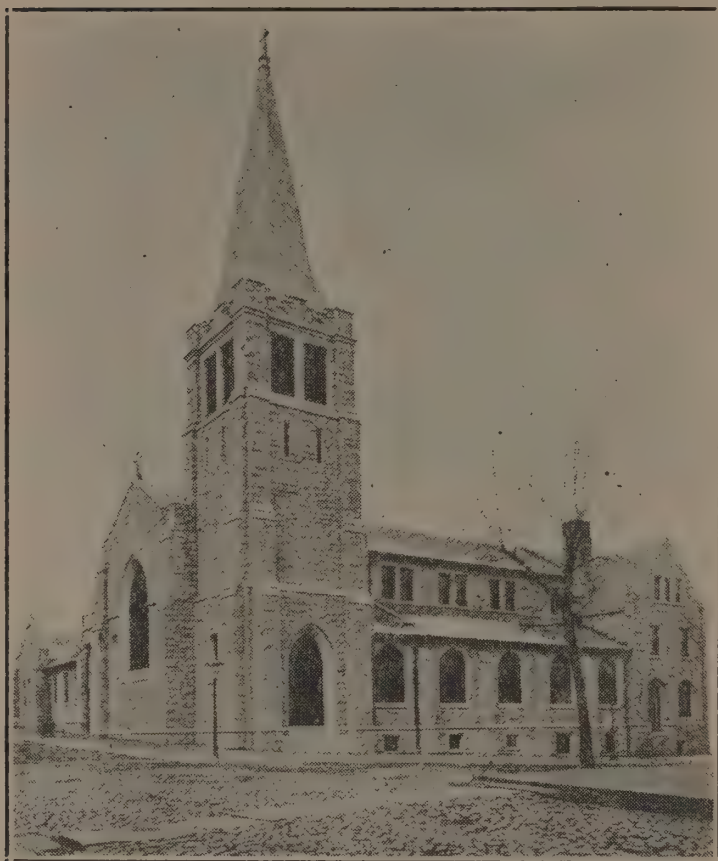
that the matter would be brought up for consideration. Gans retaliated by inciting the members of the congregation to prepare a written statement in which they accused Classis of acting "thoughtlessly and recklessly". For this, and especially for his avowal of Romanism, Gans was deposed from the ministry and his name was erased from the Classical roll.

Dr. Gans never became a priest of the Roman Catholic Church. A year after his expulsion, he was admitted to the Bar in Baltimore, and later, for a number of years, was Judge of the Orphans' Court in that City.

Rev. Conrad Clever was received from Lancaster Classis and became pastor of the Third Church, March 27 1879, on the same day that Gans' resignation became effective.

St. Paul's (English) Church, Baltimore. This congregation, fostered by the First and Third Churches, began to hold services at Baltimore and Calhoun Streets in August 1878. On October 11 of that year, it was regularly organized as a congregation with 56 members, under the name of St. Paul's Reformed Church of Baltimore. Elders and deacons were ordained and installed on October 13. The members of the congregation bore all expenses and

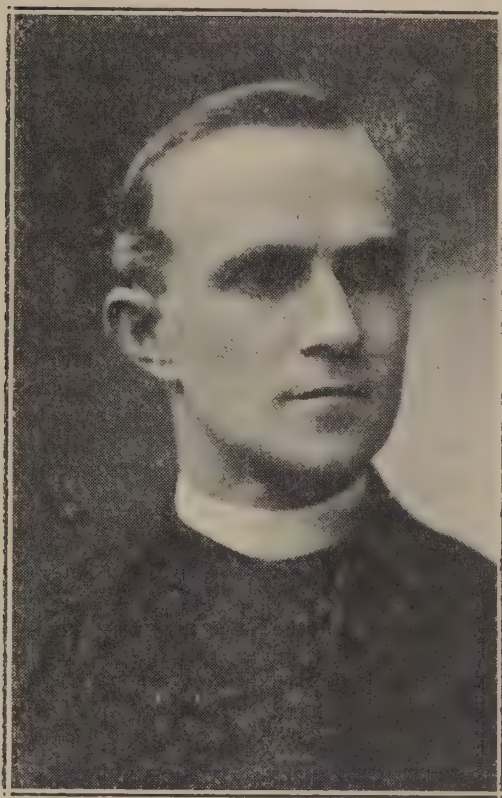




ST. PAUL'S REFORMED CHURCH, (English)  
Baltimore.

ceased to be a Mission from the date of its organization. It never was a Mission congregation of Classis, in that it never asked aid for the purchase of a lot for the erection of a building, nor did it ever receive Sustentation from Classis. Rev. Marion L. Firor, who had just been licensed and ordained by Classis, was the first pastor. Under his leadership, the congregation bought a lot and built a church. Firor's pastorate, which was blessed and successful, ended in May 1890, and Firor was dismissed to Lincoln Classis of the Synod of the Interior. On August 30 1890 Rev. Warren J. Johnson was received from Lancaster Classis and called to the pastorate of St. Paul's Church. Johnson staid but a short time (August 1890-October 1891) and then Rev. Frank Lambader became pastor, but he remained for even a shorter period than did Johnson, for his pastorate extended only from February 5 to December 22 1892.

Rev. Lloyd E. Coblentz, the next pastor, served the congregation from May 16 1893 until his retirement from the active ministry in 1934. During his pastorate the congregation erected a new church plant, consisting of Church, Sunday School Building and parsonage (all attached) at the corner of Mulberry and Calhoun Streets. St. Paul's has developed into one of the largest and most influential congregations of the Reformed faith in Baltimore City.



REV. LLOYD E. COBLENTZ, D. D.  
Pastor, St. Paul's Church, Baltimore  
1893—1934.

At a special meeting of Classis, held on March 1 1894, Lambader asked to be dismissed to the Baptist Church, but inasmuch as it was learned that he had already been immersed, and as the Baptist denomination was not one to which ministers might be dismissed from the Reformed Church, the certificate of dismissal was refused and Lambader's name was erased from the roll.

Fourth Church, Baltimore. Rev. Jacob Pister, who had been called to the Fourth Church on November 15 1866, was ordained in 1867, but on account of the rule which required foreign ministers to serve as Supply for two years before being installed as pastor of a congregation, he was not installed until 1869. Pister resigned July 18 1873, and was succeeded by Rev. G. L. Neeff, who was called on the same day that Pister resigned. Neeff resigned April 7 1874. At the same time it was reported that a number of members of the Fourth Church had been dismissed to form the new Zion's Reformed Church on Aisquith Street, under Neeff's supervision. The dismissal of these members and their organization into a new congregation may have unsettled the congregation of the Fourth Church, for Rev. Julius G. Erhardt, the next pastor, staid only from May until September 1874. Then Rev. Charles Cast, who had been pastor of the Second (German)



congregation at Hagerstown from 1853 to 1860, became pastor on September 3 1874. Erhardt was erased from the roll of Classis in May 1875, but no reason for his erasure is given in the Minutes. At the regular meeting of Classis in 1866, Cast and the Fourth Church were dismissed to the new German Maryland Classis.

Rev. G. L. Neeff was reported as the pastor of the new Zion's Church at the annual meeting of 1874. At the same time, Zion's congregation, which was regularly organized on the Sunday after Easter in 1874, was formally received into Classis in May of the same year, and dismissed during the same annual meeting, with Neeff its pastor, to the German Maryland Classis. Zion's congregation, therefore, was never a part of Maryland Classis except that it was received and then immediately dismissed. It never received any financial aid from Classis. (c. f. First English Reformed Church).

Fifth Church, Baltimore. Rev. Marcus Bachman, who began his pastorate in the Fifth Church in May 1864, continued in that relation until he and his congregation were dismissed at the regular meeting of Classis in 1874 to the German Maryland Classis. Bachman was still pastor of Fifth Church in 1902. He was authorized to organize a congregation in Highlandtown, but the organization was never effected.

Emmanuel Church, Baltimore. When Classis met in regular session in 1869, Rev. John Voeglein, who had served Emmanuel Church since 1867, submitted his resignation. At the same time, there came a request, signed by 53 members of the congregation, asking that Classis interpose its authority and prevent Voeglein's resignation. Classis did not agree with the congregation's attitude and appointed a committee to visit the party demanding the withdrawal of Voeglein's resignation, and try to secure their concurrence in its action, which was to dissolve the pastoral relation at once. The whole matter was held in abeyance until the committee could report. The committee was evidently successful, for at a special meeting held on August 3 (1867), Voeglein again submitted his resignation, and the pastoral relation was dissolved without any protest. At the same time Classis asked Rev. Henri L. Grandlienard, who was pastor of the Second Church at Hagerstown, to act as Supply at Emmanuel's for six months in connection with his work at Hagerstown. On December 31 1869 Grandlienard was regularly called to the pastorate at Emmanuel's and he accepted. Classis voted Sustentation to the amount of \$450 until the next annual meeting.

Grandlienard resigned on August 22 1872, and was later dismissed to the Presbyterian Church. On the same date that the pulpit became vacant (August 22 1872), Rev. J. C. Hauser, who was then pastor of St. John's, Frederick, was called to be Grandlienard's successor. At the regular session in 1874, Hauser and Emmanuel's congregation were dismissed to the German Maryland Classis.

First English Reformed Church, Baltimore. The First English Reformed Church, which had been organized in 1867 (April), was soon in financial difficulties. It had been necessary for the congregation to go heavily into debt in order to erect its church building. Rev. Samuel Philips, who was its first pastor, resigned February 4 1871, and was dismissed to the Presbyterian Church.

Just before Philips' resignation, after overtures had been made to Classis for help, which Classis was unable to give, and after Phillips had assured the congregation that no aid could be expected from the Church at large, the Consistory appointed two of its members as a committee to go to New York and enter into negotiations with the authorities of the Dutch Reformed Church, with the intention of transferring the congregation and church property to that denomination. When the committee reported back to the congregation that the outlook was favorable, the Consistory voted to enter into correspondence with the Dutch Church Extension Board for the purpose of bringing about the transfer. At a meeting of the Classis of Philadelphia of the Dutch Church on April 17 1871, a committee of the Consistory appeared, but something occurred to make the Dutch Extension Board less anxious to receive the First Church into the Philadelphia Classis. At any rate, when the committee returned home and reported the unfavorable turn of affairs, another appeal was made to the Reformed Churches of Baltimore City and to Maryland Classis. The reply was that if the congregation would place itself under the supervision of the Classis, aid would be extended. Then the Consistory was given authority again to enter into communication with the Dutch Reformed Church or the Presbyterian Church.

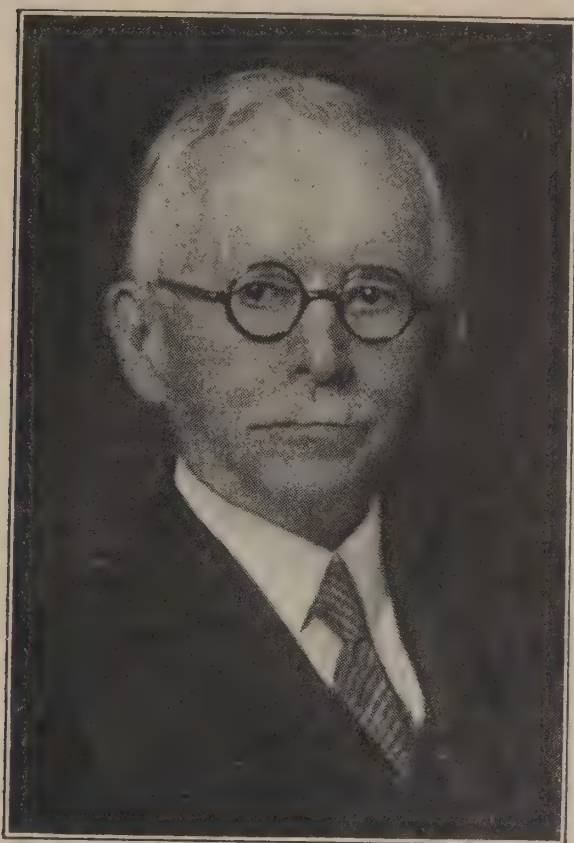
When all this was reported to Classis, Classis expressed the opinion that the congregation had no right to alienate the church property. A committee was appointed to visit the congregation, to acquaint it with Classis' action, to assist it if possible, but especially to protect the interests of Classis in the church property. Classis also voted to take judicial action against those persons who had been instrumental in trying to alienate the congregation and property. Charges were preferred against certain members of the Consistory, and preparations were made to try them without delay. Classis met in special session in the First Church for the trial. Upon the representation of Elder W. D. Levy, one of the accused, to the effect that the "errors of the Consistory were of the head rather than of the heart", a final effort was made to settle the difficulty without a trial, through a committee appointed to visit the accused Consistory. The committee brought back a statement of regret from the members of the Consistory, with an explanation; also a promise that no further attempt would be made to alienate either the congregation or the property, and that the congregation and Consistory would accept and acknowledge the authority of the Synod of the German Reformed Church in the United States. Classis on its part voted to stay all proceedings against the accused, and promised all help possible.



A committee was appointed to devise some way to help the congregation. Classis further asked the Board of Missions for funds, contributed by Classis, to the extent of \$500 for First Church. Rev. Thomas Poulson, who had been a minister of the Methodist Episcopal Church, was received and made pastor of the First Church in October 1871. An appeal for aid for the congregation, which had been sent to the congregations of Classis, not having produced any result, a second appeal was sent. This time the sum of \$381.50 was collected. Classis then appointed a committee to go to Baltimore and try to borrow \$3000 for the relief of the congregation, Classis pledging itself to pay the interest for five years. The committee was able to raise only \$1000 which was only a temporary relief. In February 1873 a special meeting was held in the First Church to consult with the congregation about its financial difficulties. The congregation was asked to continue if possible until the next annual meeting of Classis, but if that could not be done, then the sale of the property was authorized, the congregation to pay its debts and devote the balance to Reformed Church uses.

The result was that the property was offered for sale, and was bought by individual members of the newly organized Zion's Church, of which Rev. G. L. Neeff was pastor. The officers of First Church returned \$500 of the \$1000.00 loaned by Classis, and promised to pay the remainder. (But it was never paid). The First English Reformed Church of Baltimore was then disbanded (early spring of 1873), most of the members connecting themselves with Zion's Church.

Faith Church, Baltimore. When the committee on Missions made its report at the annual meeting of 1882, an item called attention to East Baltimore as a suitable place for the establishment of a new congregation. Classis then adopted a resolution petitioning the Board of Missions to place a missionary in that field as soon as possible. Classis promised to pay the interest on \$1000, provided the sum of \$2000 could be raised within the congregations of Baltimore for the erection of a chapel, and appointed a committee to supervise its erection. The report of the committee the next year was unfavorable, and to the effect that no help could be expected from the congregations of Baltimore, either in money or members as the nucleus of a congregation, that the field was already occupied by other churches, that no suitable room could be secured for a Sunday School, and that the Board of Missions was unwilling to assume any responsibility until affairs with reference to the proposed new Mission were in better condition. Classis was not satisfied with the report and appointed a new committee. In 1885 it was reported that a Sunday School had been organized in East Baltimore and the Tri-Synodic Board was again asked to send a missionary. The next year a Sunday School of 175 members was reported. The chief hindrance in the way of the success of the new project seemed to be the attitude of the other congregations in Baltimore, who were afraid that the establishment of another church so near would



REV. ADAM S. WEBER, D. D.  
Pastor, Faith Church, Baltimore  
1888—1923.

bring about an unfavorable effect in their own fields. At the annual meeting of 1887, a meeting of the Baltimore pastors was held for the purpose of removing misunderstandings with regard to the East Baltimore Mission. The Mission was enrolled the same year as "Faith Reformed Church of Baltimore". Rev. D. P. LeFevre, who was received from Iowa Classis, was commissioned by the Tri-Synodic Board as its first pastor.

At the annual meeting of 1888, it was reported that the members of the committee of Classis, of which Rev. M. L. Firor was chairman, acting as individuals, had bought on March 26 1888 a lot, extending 48 feet on Patterson Park Avenue and 80 feet on Gough Street, in Baltimore, from Annie A. Hilleman, and that the ground rent on the lot had been paid. The committee was ready to transfer the lot to Classis, and the congregation petitioned Classis to erect a house of worship on the property. Toward the building, the sum of \$1350 was already on hand, (\$500 from Synod, \$350 from the Board of Missions, and \$500 from Classis). Classis instructed the Board of Trustees to receive the lot and to erect on it a church building at a price not to exceed \$3500. The Trustees were authorized to borrow \$1000 for Faith Mission, one-half of which was to be loaned to the Mission and the balance to be paid out of apportionments laid on Classis by Synod for Baltimore Missions. Classis also assumed the payment of the ground rent for five years (\$216 a year).



On August 2 1888 LeFevre severed his connection with the Mission. Nothing is said in the Minutes about his resignation or any action of Classis in dissolving the pastoral relation, since he was commissioned by the Board of Missions and was directly under its control. In November 1888, Rev. Adam S. Weber was commissioned pastor of Faith Mission.

During the year 1888 the first church building (45 by 48 feet) was erected at a cost of \$3456, including a gift from Revs. M. L. Firor and E. R. Deatrick for two extra windows, and one from St. Paul's Church of \$50 for gas fixtures. The new church was dedicated on November 18 1888. In 1889 the debt of Classis on account of Faith Church was \$2550. By 1890 the debt had been reduced to \$1850. The congregation asked Classis that year to furnish an additional \$2000 for enlarging the building. Classis granted the request and borrowed \$1000 from the Board of Missions and an additional \$1000 from individuals, with the understanding that the congregation pay principal and interest on one of the loans of \$1000. The addition to the Church was completed and the building was re-dedicated on November 9 1890.

In 1894 in order to relieve the congregation, Classis agreed to assume the payment of principal and interest on the second loan of \$1000 made in 1890. At the same time the pastor made himself individually responsible for \$900 which he expected to secure from friends; and the congregation agreed to pay half the ground rent of \$216 a year. (Classis had been paying the whole of the ground rent from the time the lot was purchased).

In a few years the growth of the congregation and Sunday School made further enlargement of the building necessary. The first plan was to put a second story on the church building, but when that was found to be impracticable, an adjoining lot, 16 by 80 feet, improved with a two-story house, was bought for \$3100 in 1899 and paid for by a friend of the congregation.

While the matter of making such alterations as would be necessary to utilize the house were being considered, the same generous friend who had bought the additional property and had presented it to the congregation, and who turned out to be Mr. Rufus Woods, formerly of Union Bridge, offered to remove both buildings and to erect a modern church building on the lot. The proposition was gratefully accepted by the congregation, and in 1899-1900 the present Faith Reformed Church building was erected at a cost of \$37934.41. Upon its completion it was presented by Mr. Woods to the congregation, fully equipped and ready for use. The new church was dedicated on February 25 1900. A few years later, Mr. Woods built a parsonage on the adjoining lot and presented it to Dr. Weber personally. The building has since been acquired by the congregation.

Trinity Church, Baltimore (Woodberry). At the same time that a committee called the attention of Classis to East Baltimore as a suitable place for a Mission,

it also recommended Woodberry, a suburb of Baltimore, as a location equally desirable for the beginning of missionary operations. In 1884 it was reported that a Sunday School had been organized on November 4 1883, and was meeting in Benson's Hall in Woodberry. It was also reported that Rev. E. R. Deatrick had been commissioned by the Board of Missions as pastor of the new venture. Classis cheerfully granted a request to pay the sum of \$300 for one year for his support. At the same time the Trustees were instructed to buy a lot upon which to erect a church building, and apportioned the sum of \$600 toward the cost. Classis pledged an additional sum of \$1000 for the building, the amount to be paid when the churches of Baltimore had paid a similar amount. The lot was purchased on June 23 1884 for \$2100 in fee simple. It was 75 by 75 feet in size and was situated on the Northeast corner of Cross and Conduit Streets in Hampton.

The Trustees reported in 1885 that the indebtedness of Classis on account of the Woodberry Mission was \$1964.89, also that a building to cost \$2600, exclusive of furniture and pews, was in process of erection. The corner-stone was laid on April 19 1885 and the completed building was dedicated on July 12 1885. The total cost for lot and improvements was \$4814.74. The debt on the building in May 1886 was \$2503.55. By 1890 the debt had been reduced to \$500. Classis gave sustentation to the congregation until 1891.

Christ Church, Baltimore. It was reported at the annual meeting of 1887 that a Sunday School would be started in Northwest Baltimore by Trinity Sunday, fostered by Revs. M. L. Firor and E. R. Deatrick. These two devoted brethren, as individuals, had leased a lot on the Northwest corner of Boundary Avenue (North Avenue) and Druid Hill Avenue, which they proposed to transfer to Classis. Classis accepted the lot on condition that the prospective congregation pay the annual ground rent of \$289. Lic. Ambrose M. Schmidt was ordained at the annual meeting of Classis on May 27 1889 and commissioned as missionary pastor. The congregation was formally organized as Christ Reformed Church on August 2 1889, with 37 members. In 1890 Classis gave the sum of \$500 toward the cost of its building.

At the regular meeting in 1892 Schmidt resigned. In September of that year, Rev. William I. Stewart became pastor of the church. At the annual meeting of 1893 the Trustees were instructed to borrow \$2000 for a parsonage, the congregation to pay the principal and the interest. In 1898 the congregation informed Classis that the building was greatly in need of repairs, that it was in danger of being condemned by the city authorities, and that the congregation intended to erect a new church on the lot, the lease on which was the property of Classis. Classis was asked for a gift of \$2000.

The action was that the Trustees borrow \$2000 as a gift to Christ Church, the amount to be paid from the apportionment in four equal in-



stalments. Also that the Trustees borrow \$4650 additional for the purpose of buying out the ground rent, the congregation to assume the responsibility for principal and interest on the second loan. Then the intention was to place a first mortgage on the property, the proceeds of the mortgage to go to the building fund. A further donation of \$287.50 was made by Classis during the year. The new church was reported completed at the 1899 annual meeting, but there is no record of its total cost or the date of dedication. The estimated cost was \$12000.

On January 20 1902 Rev. William I. Stewart resigned and was dismissed to the Presbyterian Church. Rev. Gustave R. Poetter was called to the pastorate of Christ Church on May 1 1902.

West Baltimore Mission. In 1894 the Trustees, with Elder G. S. Griffith, were authorized to view suitable lots in West Baltimore, and if in their judgment it was expedient, to purchase a lot in the neighborhood of Edmundson Avenue and Payson Street, for an amount not to exceed \$2500 for the purpose of establishing a Mission in that part of the City. The next year it was reported by the committee that no lot could be bought, so that matter was indefinitely postponed. (c. f. St. Luke's Church, in succeeding chapters).

Grace Church, Baltimore. Grace Church was represented by an elder at the annual meeting of 1889, but no mention is made of the organization of a congregation until several years later. The next reference to this project was to the effect that a Sunday School had been organized on January 14 1894, and was meeting regularly in a hall at the corner of Hanover and West Streets. Classis directed the promoters of the School to organize a congregation as soon as circumstances would permit an organization. Early in 1895 the Sunday School moved to another hall (exact location not given). A congregation was organized on May 15 1895 with the name of "Grace Reformed Church of Baltimore". The Board of Missions was asked to enroll the congregation as a Mission, and Classis authorized the purchase of a lot for a church building, the purchase price not to exceed \$4000. The new Mission was to pay the interest on the lot at the rate of two percent for five years; after that at the rate of five percent until the principal should be paid. At a special meeting on April 27 1896, Lic. Frederick W. Bald was commissioned as missionary pastor, and Classis appointed a committee to ordain and install him. Mr. Bald was ordained on May 3 1896.

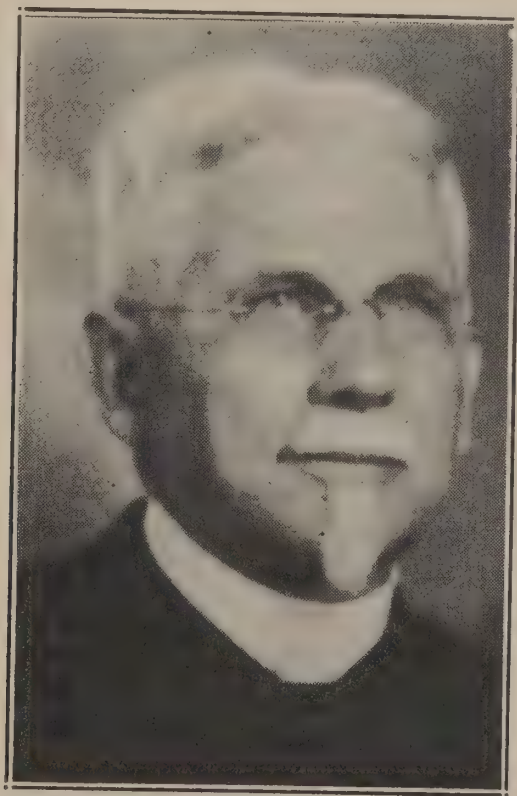
At the regular meeting of 1896 the Trustees reported that they had purchased a lot on the Southwest corner of Fort Avenue and Clarkson Street, 60 by 90 feet, for the sum of \$2500. The former agreement with regard to the payment of interest and principal on the price of the lot was confirmed by Classis and the congregation. Classis took further action with reference to the erection of a building by lending Grace Church the sum of \$1000, and making a donation of a similar amount. The Trustees were to act with the local building committee in supervising the erection of the building. The contract price for the building was

\$1500. Additional expenses for sky-light, gas fixtures, paving, etc., amounted to \$328.68. The church was completed and dedicated on December 13 1896.

In 1899 the congregation asked for \$900 for enlarging the building to accommodate the Sunday School. Classis granted the request by lending \$150 and giving \$450 to the congregation; the annual interest on the loan to be at the rate of two percent. At a special meeting held on July 27, the congregation reported that it had used the money for the purchase of an additional lot on which stood a two-story house that could be used for the Primary Department of the Sunday School. Classis approved this action, provided the congregation would pay the ground rent on the new lot and expenses incident to its purchase.

Bald resigned February 11 1901, and on July 27 of the same year Lic. Robert J. Pilgram was placed over the congregation as its pastor. Lic. Pilgram was ordained and installed on July 28 1901.

St. Stephen's, Baltimore. Rev. Charles W. Levan was commissioned by the Home Mission Board as pastor of the North Baltimore Mission on April 7 1892. At the regular meeting in May of that year a letter from the Ministerial Association of



REV. CHARLES W. LEVAN, D. D.  
Pastor, St. Stephen's Church, Baltimore  
1892—1911.

Baltimore City, concerning the activities of the Mission, was read. It conveyed the information that the Mission Board had appropriated the sum of \$3000 for the erection of a church and that \$2000 more could be



secured from friends of the enterprise. Because of the hopeful outlook, a request was made to Classis to donate the sum of \$3000 for the ground, a request which Classis had to decline on account of its already large and burdensome debt. St. Stephen's congregation was received and regularly enrolled as a congregation of Classis on June 29 1893.

St. Mark's, Baltimore. St. Mark's Church originated from a Sunday School, organized in Northeast Baltimore some time before the annual meeting of Classis in 1898. The Sunday School was enrolled at the 1898 meeting. In April 1900 Rev. James M. Mullan was commissioned as missionary pastor. In 1900 Classis authorized the organization of the congregation, which organization took place on May 29 1900, with the name of "St. Mark's Reformed Church of Baltimore".

The Boonsboro Charge. After Rev. M. L. Shuford ceased his services as Supply of the Boonsboro Charge in 1867, the pulpit was vacant until Rev. Jacob Hasler was called to the pastorate on September 15 1869. He continued until August 12 1873. Hasler was succeeded by Rev. Simon S. Miller who came to Boonsboro in January 1874. Rev. Miller ended his service in the Charge on September 10 1890. At the time of his resignation, Miller was State Clerk and Treasurer of Classis.

The next pastor was Rev. George W. Snyder, who came in May 1891 and continued until May 1902. Rev. Samuel T. Wagner was called on November 13 1902. When Classis met in special session to confirm the Call, it called the attention of the Boonsboro Charge to the smallness of the salary offered and directed the Charge to increase it without delay.

The Burkittsville Charge. After the defection of Rev. Moses A. Stewart to the Roman Catholic Church in 1867, Rev. Henry I. Comfort, who had been pastor of the Mechanics-town Charge from 1858 to 1866, was confirmed as pastor of the Burkittsville Charge in October 1867. Comfort resigned early in 1872 but the matter of the dissolution of the pastoral relation was postponed until the annual meeting, when he again resigned. Rev. Mortimer L. Shuford, late Pastor and Supply at Boonsboro and Mt. Moriah, became pastor on April 7 1873. In 1882 Shuford asked for and received permission to organize a congregation at Petersville. The next year he reported that the organization had taken place. The pastorate of Shuford was ended by his death on November 7 1883.

The next pastor was Rev. George Martin, D. D., who was received on May 5 1884 and installed the same day. Martin's pastorate, however, lasted for a period of only a year and six months as he resigned November 18 1885. Then Rev. Henry I. Comfort, who had been pastor of the Charge from 1867 until 1872, and who had retired from the active ministry and was living in Frederick, was recalled, and began his second pas-

torate in the Burkittsville Charge on March 18 1886. Comfort died in the pastorate on February 12 1888.

At the regular meeting in 1888 Rev. J. M. Mickley was received and began his pastorate at Burkittsville in May. At the annual session of 1892 Mickley resigned. On July 12 of that year, a Call to Lic. Charles H. Brandt was confirmed to become pastor of the Charge, and he was ordained and installed on July 17. Brandt closed his service less than a year afterwards (January 1893) and was succeeded by Rev. William C. Sykes who began his service in this Charge on June 26, 1893. Sykes resigned July 5 1901. The next pastor was Rev. William S. Fisher who began labor in the Charge in the latter part of 1901.

During practically the whole of this Period the affairs of the Knoxville interest received considerable attention from Classis. The trials and tribulations of the committee in charge of the Knoxville interest during the period from 1844 to 1867 have already been referred to.

After the Civil War when it seemed that a prosperous congregation might be maintained at Knoxville, Rev. George L. Staley was appointed to supply and to organize a congregation if possible. Of course, the first concern was the completion of the church building which had been standing in an unfinished state for more than a score of years. In 1868 Staley reported that he had been holding services there regularly, but up to that time he had not been able to effect the organization of a congregation. The original committee, of which Dr. Zacharias was chairman, urged the early organization of a regular congregation in order that the title to the property, which was in the name of the committee, might be transferred and the committee relieved. The committee had been given permission several times to sell the property, and now (1868) that permission was renewed. In 1869, however, Staley reported that a congregation had been organized the preceding August, but that the building was not yet completed. Then the committee made a visit to the church, took subscriptions toward the completion of the building, laid off part of the church lot as a cemetery, and sold burial lots, the proceeds of which were used to build a fence around the property. In 1870 a collection was taken in the congregations of Classis for the benefit of the Knoxville interest. By 1876 the building had been completed and named St. Stephen's Church. But the organization did not live very long, as in 1882 it was reported inactive. Then Classis directed the committee to get a legal deed for the property in order that it might be sold. In 1884 the committee reported that the deed had been secured. Then things brightened up again, and when Comfort came to Burkittsville in 1886 he was instructed to organize another congregation at Knoxville, although the re-organization was not effected until 1889 during the pastorate of Mickley. At the regular meeting of 1889 the congregation asked that the deed be transferred to them.

At the regular session of 1891 the attention of Classis was called to the rapidly growing town of Brunswick as a suitable place for the organization of a congregation. Pastor Mickley was instructed to canvass his



own congregations and friends in Brunswick and vicinity with a view of obtaining sufficient funds for the purchase of a lot, and then he was to visit the congregations of Classis to raise money for the building of a church. But Mickley left Burkittsville soon afterwards and nothing was done. The next year (1892) it was reported that the Baltimore and Ohio Railroad Company would donate a lot in Brunswick for a church, provided plans for the building were submitted to the Company and approved. The value of the lot offered was estimated at \$1000. Thereupon, the Trustees were instructed to have plans prepared for a church building to cost not less than \$2500, and to submit them as soon as possible in order that possession of the ground might be secured. The Trustees were also instructed to borrow \$1500 and lend it to the prospective congregation at Brunswick, without interest, as soon as the sum of \$1000 could be raised by subscription by a committee appointed by Classis for the purpose.

I am unable to find any record of a report from the committee, but in the report of the Trustees for 1893 a statement was made to the effect that the committee was unable to raise \$1000, so the Trustees had not borrowed the amount which Classis had promised. The whole project was dropped for the time.

The Carroll Charge. At a special meeting of Classis on September 23 1892, in response to a general demand for the re-construction of Charges in Carroll County, and to specific requests from the Westminster and Silver Run congregations to be made into separate Charges. Kreider's congregation was detached from Westminster; Pleasant Valley from Silver Run; and Jerusalem from Manchester; and then the three detached congregations were constituted a new Charge, to be called the Carroll Charge. The new Charge was regularly formed on November 1 1892. Jerusalem congregation, however, was not satisfied with the new arrangement, and on March 22 1893 the congregation asked to be re-united with the Manchester Charge. The Manchester Charge joined in the request. At the same time Rev. Hiram J. Macalister was received from the Methodist Episcopal Church and a Call to him from the new Carroll Charge was laid before Classis for confirmation. Classis was unwilling to grant Jerusalem's request and confirmed the Call as originally made, but agreed, in case the Jerusalem congregation was not willing to support Mr. Macalister, to grant the sum of \$150 as Sustentation to the Charge for that year. As the Jerusalem congregation continued in its unfavorable attitude, Classis at the annual meeting of 1893 instructed Dr. Weber, then pastor at Westminster, to visit the congregation, to explain the action of Classis, and to reconcile the congregation to the arrangement. Dr. Weber later reported that he had made the visit but when he arrived at the Church, he found the door locked and no member of the congregation present, although the meeting had been properly announced. Classis then appointed a special committee to prepare a pastoral letter, addressed to the congregation, in which the mem-

bers were to be reminded of the authority of Classis and the respect due from them to a regularly constituted judicatory of the Church. The sum of \$150 for Sustentation was granted the Carroll Charge for the year 1893. At the annual meeting of 1894 it was reported that the members of the Jerusalem congregation were in a better frame of mind and more inclined to heed Classis' admonition. From that time on, there was no more trouble.

Macalister resigned October 31 1900 and was succeeded by Rev. James B. Stonesifer, who began work in the Charge in January 1901. From 1892 until 1901 the Charge received Sustentation, but when the grant was made in 1901 Classis made it clear that Sustentation could not be given after that year.

The Cavetown Charge. Dr. Joseph W. Santee closed a long pastorate of forty-one years in the Cavetown Charge on March 17 1892, and was succeeded the following September by his son, Rev. Charles A. Santee. Santee resigned in May 1896 and



REV. J. PHILIP HARNER  
Pastor, Cavetown Charge 1902--1909  
Mt. Moriah Charge, 1914--1919.

then on January 22 1897 Rev. Samuel H. Dietzel was called to the pastorate of the Cavetown Charge. Dietzel's pastorate ended March 31 1902, and later in that year (July 19) Rev. J. Philip Harner became pastor.

At the annual session of 1890, the Harbaugh Congregation at Rouzerville, (not Harbaugh's or Jacob's of the Sabillasville Charge) which had been a part of the Cavetown Charge since before 1849, was dismissed to Mercersburg Classis, and attached to St. Paul's Charge of Waynesboro.

The Clear Spring Charge. The pastorate of Rev. William Goodrich, who had been at Clear Spring since January 1856, was ended by his death on Saturday evening, May 6 1899. The announcement of his death, which came while Classis was in session at Jefferson, was received with deep sorrow. Classis passed a resolution of respect and appointed a committee to attend the funeral service, which took place on the following Thursday.



On October 20 1899, Lic. Charles H. Knight was received into Classis, and on the following November 4 he was ordained and installed as pastor of the Clear Spring Charge. Mr. Knight, who was a promising young pastor and popular among his people, was compelled to resign on account of ill health on October 11 1900. He died the following February 5 (1901). On February 11 1901 Rev. Frederick W. Bald was called as pastor.

The Emmitsburg Charge. Rev. John M. Titzel, who had served the Emmitsburg Charge (consisting of the Emmitsburg and Fairfield congregations) from May 1863, resigned January 8 1873. At the meeting, called for the purpose of dissolving the pastoral relation, the church at Emmitsburg was called, "Church of the Incarnation" for the first time in the records of Classis. Rev. A. R. Kremer, who had been pastor of the Glade Charge since 1868, was called to Emmitsburg in May 1873, to continue until May 1881.

The next pastor, Rev. William A. Gring, began his service in the Emmitsburg Charge on August 14 1881. Soon after the beginning of Gring's pastorate trouble developed at Fairfield because, as Classis believed, Lic. George M. Zacharias during his frequent visits to Fairfield had meddled with the affairs of the congregation. Classis appointed a committee to visit the Fairfield congregation and reconcile the people to the ministrations of their pastor. Lic. Zacharias was asked not to visit Fairfield in the meantime. Gring had resigned as soon as the trouble started, but Classis postponed action upon his resignation, pending the result of the committee's visit. When later Classis met in special session at Emmitsburg, the committee of which Dr. William Rupp was chairman reported that it had visited Fairfield on July 18, due notice having been given, but the church was locked and no one was present. The committee was told at the time that the officers and members of the congregation had generally agreed among themselves not to meet the committee. Classis expressed its regret at the injustice done the pastor and that the congregation had allowed itself to be led into an attitude of insubordination to the authority of Classis. Classis addressed a communication to the Fairfield congregation and dissolved the pastoral relation between Gring and the Emmitsburg Charge. Soon afterwards the Fairfield congregation was dismissed, at its own request, to Gettysburg Classis. Since then (March 1 1884) the Emmitsburg congregation has existed as a Charge alone.

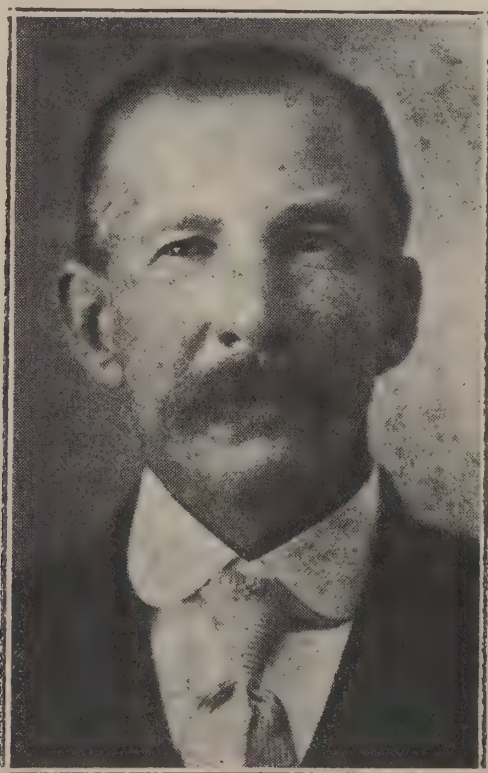
Rev. George B. Resser was pastor at Emmitsburg from December 5 1882 until December 8 1884. The Charge was then vacant until May 2 1886 when Rev. U. Henry Heilman was called as pastor.

In 1888 the Emmitsburg congregation asked Classis to prepare a series of Sunday School Lesson Helps based on the Church Year. In 1892 the congregation asked for Sustentation to the amount of \$100 a year, a request which was not granted. At the same time Classis requested the Mechanicstown Charge to relinquish some of its territory, pre-

ferably Apple's congregation, so that it might be joined with Emmitsburg to make a stronger Charge. The idea, however, was favored neither by the Mechanicstown Charge, which was unwilling to give up any of its territory, nor by the Emmitsburg congregation.

Heilman resigned September 23 1892 and was succeeded on May 16 1893 by Lic. Alfred M. Schaffner. The exact date of Schaffner's ordination is not given in the Minutes, but it occurred soon after the annual meeting. (From another source I have learned that Schaffner was ordained and installed on May 16 1893.) Schaffner's pastorate ended with his resignation on June 24 1895.

At a special meeting on April 13 1896, Classis wanted to know by whose authority Rev. William C. B. Shulenberger had moved to Emmitsburg and had begun work as pastor. Upon investigation it was found that Shulenberger had been regularly called, but that he had not been able to secure his certificate of dismissal from Lancaster (Ohio) Classis, of which he was a member, because that Classis was unwilling to call a special meeting for the purpose of dismissing him. Classis ruled that Shulenberger and the Consistory at Emmitsburg had erred in not asking Classis to call a special meeting to appoint Shulenberger as Supply until he could secure his dismissal. Shulenberger was then appointed Supply until the next annual meeting, when, having produced his certificate of dismissal, he was regularly received and his Call to Emmitsburg was confirmed.



REV. WILLIAM H. WARNER  
Pastor, Fairview (Braddock) Congregation  
1907-1912.



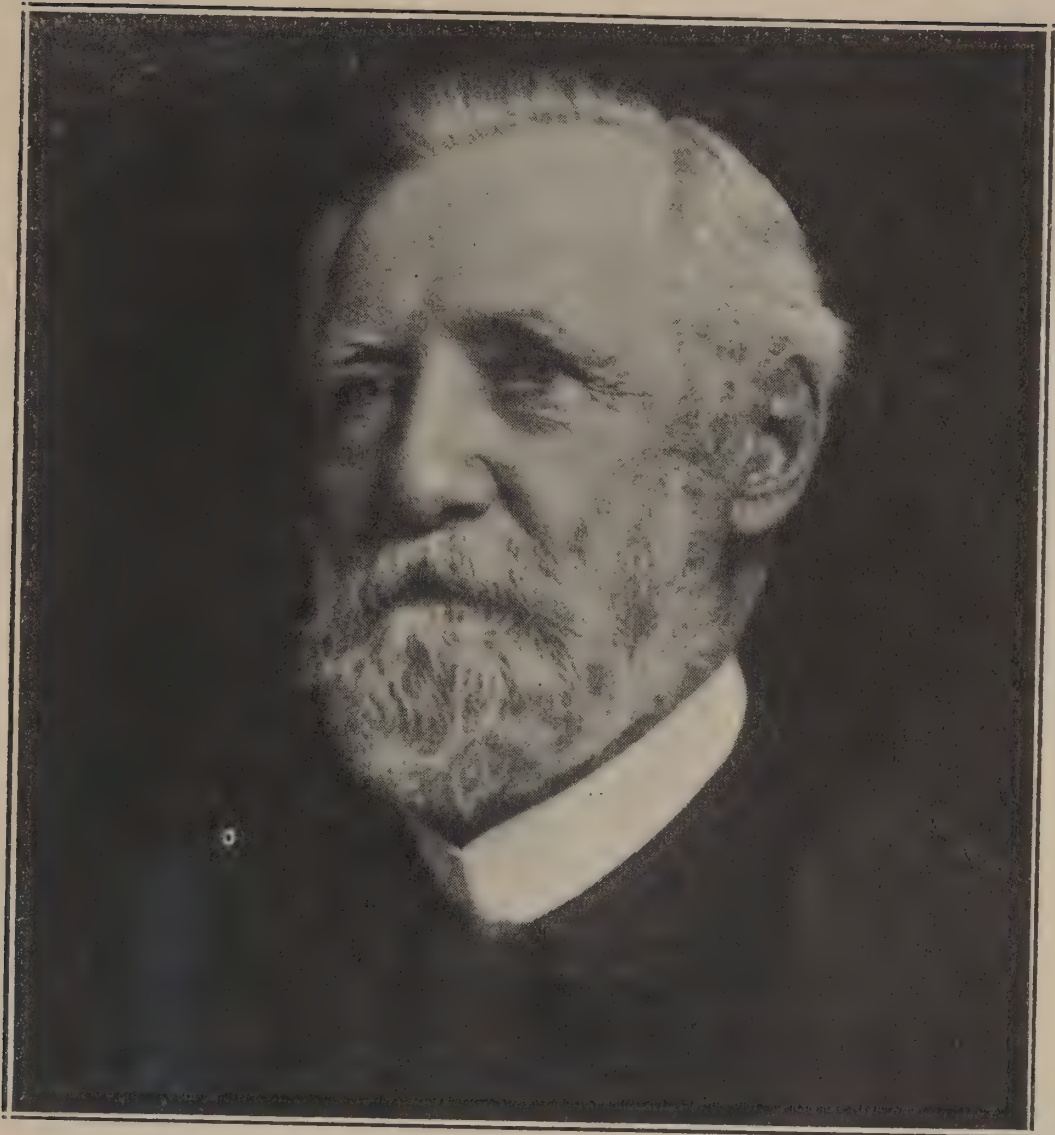
Fairview Congregation. The Fairview congregation was organized on April 29 1883 by Rev. E. R. Eshbach. It was not to belong to any Charge but was to be under the direct care of Revs. Eshbach and T. F. Hoffmeier. The organization took place in response to frequent references to the fact that the territory between Middletown and Utica and north of Frederick was virgin territory that ought to be occupied by one or more congregations of the Reformed Church. It was supplied with services usually once in four weeks until 1898, when Rev. I. M. Motter was made Supply. Motter soon resigned, and then the congregation was supplied for one month in the early part of 1899 by Rev. Victor J. Tingler, pastor of St. John's at Frederick, and then for two months by Rev. E. L. McLean. After regular services had been suspended for some time, a congregational meeting was held in the early part of 1901 to consider the future of the congregation. It was found that 38 members were willing to contribute toward the support of a Supply, but that nothing could be expected toward any apportionment, and that the congregation desired bi-weekly services. In 1901 Rev. T. F. Hoffmeier, then pastor at Mt. Pleasant, was made Supply.

Evangelical Church, Frederick. The Evangelical congregation at Frederick was served by Dr. Zacharias until his death on March 31 1873. At the annual meeting that year, Classis took respectful and affectionate notice of the services of Dr. Zacharias in his congregation and as a valued member of Classis. He was in charge of the Frederick congregation from 1835 until 1873; 38 years.

As was to be expected the choice of a successor to Dr. Zacharias was fraught with difficulty. At a special meeting on November 6 1873, a complaint and an appeal were lodged with Classis by Charles H. Keefer, a member of the congregation, against the action of a congregational meeting held on September 1, when it was maintained that an election for pastor had been held contrary to the Constitution of the Reformed Church in the United States, and in spite of the protest of Gen. John A. Steiner, who asked the congregational meeting to proceed constitutionally. Keefer also complained that an election for elders and deacons held on April 5 1873 was illegal. The first complaint was heard at the annual meeting of 1874 and sustained.

Another appeal came from A. T. Rice, a member of the consistory, against the action of the consistory in refusing to nominate Rev. J. C. Bucher for pastor, although a petition had been presented and signed by a majority of the voting members of the congregation, asking that Dr. Bucher be nominated. This appeal was considered at a special meeting on November 6 1873, and was not sustained by a vote of 9 to 7.

A Call to Rev. E. R. Eshbach to become pastor was confirmed by Classis on June 4 1874. Rev. F. A. Rupley, representing some dissenting members of the congregation, protested against the confirmation of the Call, and when the Call was confirmed, Rupley gave notice of a com-



REV. EDMUND R. ESHBACH, D. D.  
Pastor, First (German) Church, Baltimore  
1863—1874.  
Pastor, Evangelical Reformed Church, Frederick  
1874—1910.

plaint to Synod. Before Synod met, however, in view of the prosperous condition of the congregation and the evident success of Dr. Eshbach's pastorate, the complaint was withdrawn. At the time of the confirmation of the Call, Dr. Gans, then President of Classis, was instructed to send a pastoral letter in the name of Classis to the congregation.

In 1881 the German Maryland Classis complained to Maryland Classis, in behalf of St. John's German Church at Frederick, against the action of the Evangelical Church regarding the disposition of property. (The reference to the property is not clear, but the inference is that the Evangelical congregation sold some property which was being used as a place of worship by the St. John's congregation). Classis made reply



to the effect that it had no authority over the property of the Evangelical Church, but asked the consistory and the congregation to manifest the same spirit of love and care toward St. John's congregation that it had shown in the past. The Evangelical Church evidently misunderstood Classis' action, as the consistory complained to Classis about its injustice. Classis in reply disclaimed any intention to censure or condemn the consistory, and re-iterated its sense of appreciation for the kindness and generosity of the Evangelical Church toward St. John's. Classis also assured the consistory that a statement of censure, which the consistory thought had been written into the Minutes, had not been so recorded.

(Note: There is no such statement of censure in the Minutes.)

In 1897 Dr. Eshbach was granted permission to organize a second English congregation in Frederick. The organization, under the auspices of the Evangelical Church took place March 6 1898. The new organization was named "Grace Reformed Church of Frederick."

Grace Church, Frederick. Soon after the organization of the congregation (See, above) Rev. Eugene L. McLean was called to the pastorate of Grace Church, on May 5 1898. The congregation received generous support from the mother congregation (Evangelical), its benefactions reaching the sum of \$11000, contributed toward the building of a house of worship for Grace congregation and for expenses incidental to the organization. Grace Church was enrolled as a congregation of Classis on June 5 1898.

St. John's Church, Frederick. Rev. J. C. Hauser, who had been pastor of St. John's since May 8 1868, resigned August 27 1872 to become pastor of Emmanuel's Church of Baltimore. Rev. H. Bielfeld became pastor of St. John's on June 18 1873. At the annual meeting of Classis in 1875 (May 1) Pastor Bielfeld and St. John's congregation were dismissed to the German Maryland Classis.

The Glade Charge. Rev. A. R. Kremer, who had been pastor of the Glade Charge since 1861, resigned May 5 1873, to accept a Call to Emmitsburg. During his pastorate (in 1871) a new congregation had been organized at Mt. Pleasant, so that at the time of Kremer's resignation the Glade Charge consisted of five congregations (Glade, Woodsboro, Mt. Pleasant, Utica, and Bethel), with Rocky Hill and Union Chapel as supply points. In view of the burdensome work in the Charge an assistant pastor was called in 1873 (just before Kremer left) in the person of Lic. J. M. Souder. Souder was to have charge especially of the interest at Mt. Pleasant. After Kremer left, Souder was Supply for the entire Charge for a period of several months. His ordination took place on December 13 1873.

The matter of making a division of the Charge during the vacancy became an important question. One plan was to form a Charge of the Woodsboro, Rocky Hill, Haugh's, and Union Chapel congregations. The



REV. EUGENE L. McLEAN, D. D.  
First Pastor, Grace Church, Frederick  
1898-1913.  
Now Treasurer Board of Ministerial Relief.

plan was rejected for several reasons, one of which was that the Taneystown Charge was not willing to relinquish the Haugh's congregation; another was that Woodsboro was unwilling to assume the responsibility of becoming the key congregation of a Charge, especially since the supporting congregations were not so strong. In June 1874 another plan was proposed, and this one was accepted; namely, that Glade, Woodsboro, Utica, and Bethel should form one Charge, to be called the Glade Charge; while Mt. Pleasant, Rocky Hill, and Union Chapel should form the Mt. Pleasant Charge. The combined salary offered by the two Charges was \$945, considered by Classis as too low, so the congregations



promised to increase the amount in special gifts by \$155. At the same time Rev. Souder was elected pastor of the Mt. Pleasant Charge. Glade called Rev. Orange E. Lake in June 1874.

In 1879 complaints against Lake were filed with Classis, and upon investigation it was found that the pastor and the consistory could not be reconciled. Classis then decided that Lake's pastorate should end May 1 1879, and the pastoral relation was dissolved to that effect. On November 18 1879, Classis at a special meeting received Lic. Silas M. Hench, and he was ordained and installed as pastor of the Glade Charge on the same day as his reception.

At the annual meeting in 1881, it was suggested that another division of the Charge take place; that Bethel and Utica be detached from the Glade Charge, and these two with Creagerstown to form a Charge; also that a congregation might be organized at Rocky Springs, and a new congregation at Frederick, and either or both of these could be added to the new Charge. The plan was rejected by Classis.

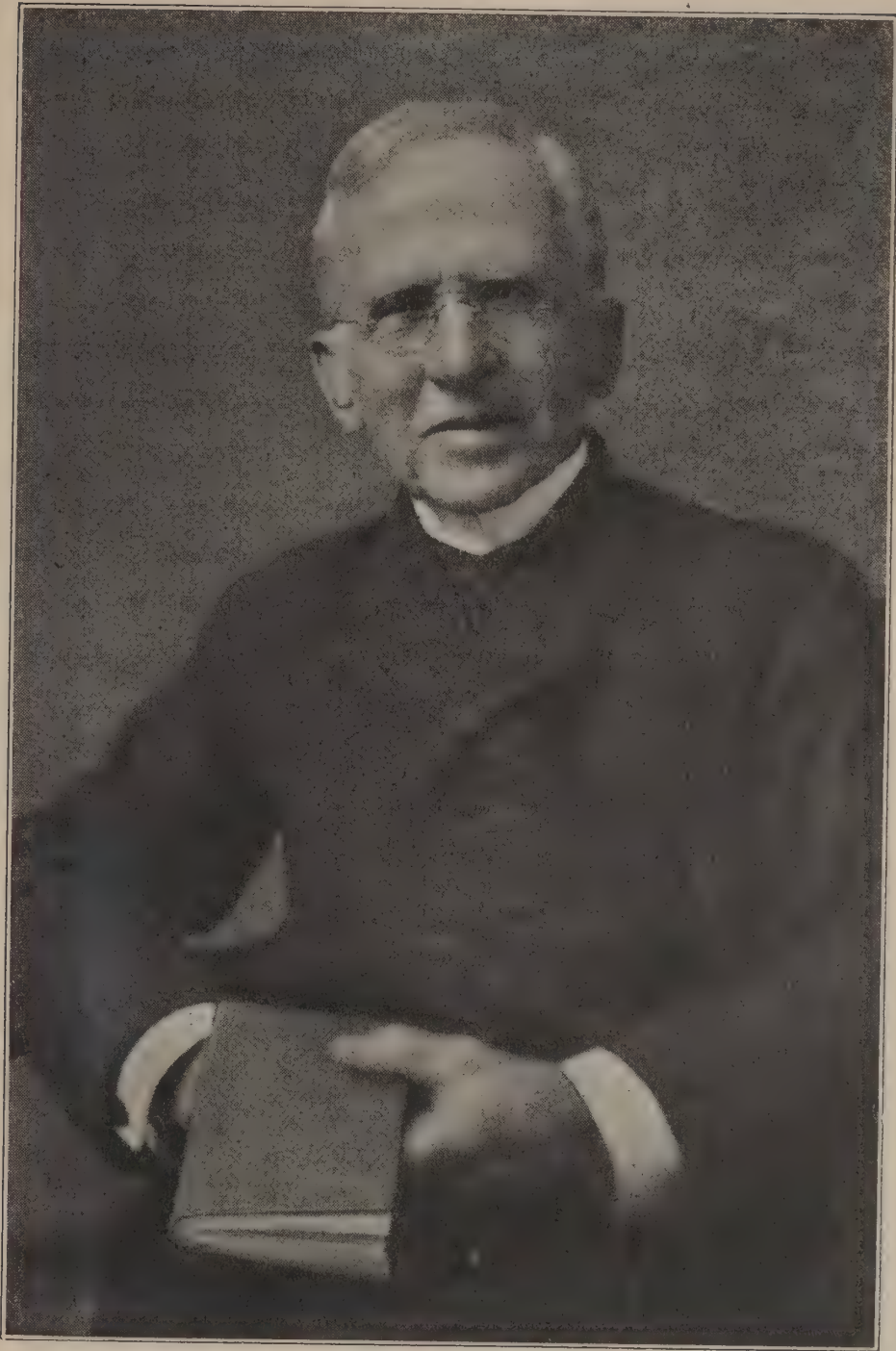
In 1882 some of the members of the Bethel congregation complained because the interest in the old Bethel Church had been sold and the congregation had built a new church at Charlesville (Zion). Classis appointed a committee to investigate, but when the committee visited Bethel Church, they had an experience similar to that of committees sent to Jerusalem Church and to Fairfield—the complaintants did not put in their appearance.

In 1884 Revs. Eshbach and Hench were given permission by Classis to organize a congregation at Pleasant Hill, near Rocky Springs. The organization took place on May 2 1885, and was to be supplied by the pastor of the Glade Charge. For this reason the Glade Charge received Sustentation to the extent of \$100 in 1885.

In 1888 another attempt to bring about a division failed, but it was felt that the Charge was now too large and that re-construction had to come soon. In February 1892, at the request of the Charge, the division and re-construction were brought about. Utica, Charlesville, and Pleasant Hill were constituted the Utica Charge on February 19 1892. The Glade Charge, consisting of Glade and Woodsboro congregations, was constituted on February 27 1892. At the annual meeting in 1892 Hench resigned the pastorate of the combined Charge and was elected pastor at Utica.

On May 17 1892 Lic. Atvill Conner was called to the pastorate of the new Glade Charge, and he was ordained and installed on June 12.

In 1898 after the new Glade Church had been erected in the village of Walkersville, some dissatisfied members of the congregation, together with a number of others who were contributors but not members, petitioned Classis to organize a separate congregation which would use the old Glade Church. The petition was not granted. On July 12 1898, Conner resigned to accept a Call to the Manor Charge. He was succeeded on November 3 1898 by Rev. David J. Wolf whose pastorate continued until 1904.



REV. J. SPANGLER KIEFFER, D. D. LL. D.  
Pastor Zion Church, Hagerstown.  
1868—1919.  
Longest Pastorate in Maryland Classis.

Zion's Church, Hagerstown. During the whole of this Period, Zion, Hagerstown, had but one pastor. Rev. Dr. J. Spangler Kieffer, whose ministry in the congregation began in 1868 and ended with his death, May 16 1919, a pastorate of fifty-one years, the longest in the history of Maryland Classis.

The only reference to this congregation in the Minutes during this Period (1867-1902) is in the constituting of Zion congregation a sepa-

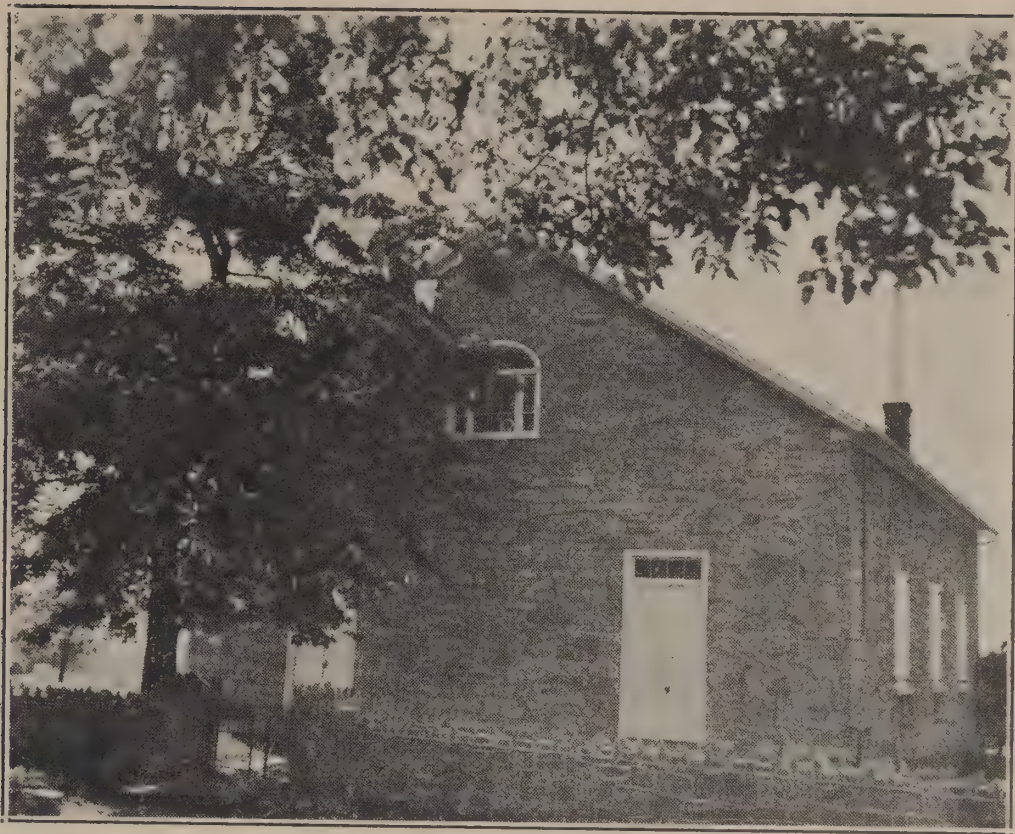




OLD ZION CHURCH, HAGERSTOWN  
Erected 1774

rate Charge with the dismissal of the Salem congregation to Christ's Charge, Hagerstown in 1884.

Christ's Charge, Hagerstown. Rev. C. Scheel, who served Christ's Charge for about two years resigned April 1 1868. At the annual meeting of 1868 Mr. Henri Louis Grandlienard, a native of Switzerland, applied for licensure. He had attended the Chrischona Seminary near Basel in Switzerland, and then



SALEM CHURCH, near Hagerstown.

spent several years as a missionary in the Nile region in Egypt and had established a Mission at Khartoum. Upon coming to America he was placed under the care of the Board of Education of Synod and spent a year in the Seminary at Mercersburg. He was licensed by Classis in 1868, a Call to Christ's Charge, Hagerstown, was tendered him, and on August 7 1868 he was ordained and installed. In the summer of 1869 Grandlienard was appointed Supply to Emmanuel Congregation in Baltimore, in connection with his pastorate at Hagerstown, but on December 31 of that year he was called regularly to become pastor of Emmanuel Church, and the pastoral relation with Christ's was dissolved.

An attempt was made in 1870 to bring about a re-construction of Charges in Washington County for the purpose of strengthening Christ's Charge, but inasmuch as there were pastors at Boonsboro and Mt. Moriah, the two other Charges to be involved in the re-construction, nothing could be done. In the meantime Christ's congregation had elected a minister, Rev. Theobold Heischman, not of the Reformed Church, who remained for more than a year as an independent pastor. This minister, who is not named in the Minutes, was not willing to subscribe to the doctrines of the Heidelberg Catechism or to put himself into proper relation with Classis. When Classis heard of this development, it passed a resolution declaring its unwillingness to allow any minister, not of the Reformed Church, to officiate in any of its congregations, and appointed a committee to visit the congregation and to see to it that the



congregation should abide by the provisions of its charter. The committee was given authority to supply the congregation if that was found necessary.

The committee reported that it had found the congregation in a demoralized condition, and so a special meeting was called to assemble in Christ's church on November 1 1871 to take such action as was necessary. When the special meeting was convened it was found among other things that the question of language was one cause of the difficulty. Classis promised to aid the congregation in the calling of a pastor able to officiate in both English and German, also Sustentation to the extent of \$150 for a year. At the same time Classis appointed a committee to try to induce Mercersburg Classis to relinquish the Middleburg congregation so that it could be added to Christ's Charge. The request was made twice to Mercersburg Classis, and both times refused.

At a special meeting held on April 2 1872, Rev. William F. Colliflower, who in former years had served several Charges in Maryland Classis, was called to the pastorate. Mr. Colliflower's service ended June 12 1875.

In June 1876 Lic. C. H. Coon presented a Call from the congregation, but since there was a complaint against him in Philadelphia Classis, action on the Call was postponed. Coon to be allowed to act as Supply in the meantime. On October 11 1876, after the complaint had been abandoned, he was received and his Call was confirmed. He was ordained October 25 1876. Coon resigned July 3 1878 to accept a position with the Maryland Sunday School Union. On October 16 of the same year, Rev. Leighton G. Kremer became pastor of Christ's Charge.

At the annual meeting of 1884, at the request of Zion's congregation, the Salem congregation was separated from its original relationship with Zion's and attached to Christ's. Soon after, Kremer resigned. (December 20 1887). He was followed in May 1888 by Lic. George Albert Snyder, who was ordained and installed July 8 1888. In 1894 Christ's congregation was excused from certain apportionments because at the time it was engaged in building a new church and parsonage.

The Jefferson Charge. Rev. Simon S. Miller, who had been pastor of the Jefferson Charge since November 20 1867, closed his pastorate January 16 1874 to accept a Call to Boonsboro. His successor was Rev. Nehemiah Skyles whose Call to Jefferson was confirmed at the annual meeting of 1875.

A new church was built at Adamstown in 1869, and after the congregation was organized there as "Trinity congregation" it was attached to the Jefferson Charge. In 1881 a committee of Classis recommended that the Manor and Adamstown congregations be detached, that a new congregation be organized at Buckeystown, and that out of these three congregations a new Charge be formed.

At the same time Skyles was authorized to organize a congregation at Buckeystown, which organization took place January 14 1883. At

the annual meeting in 1883, at the request of the Joint Consistory of the Jefferson Charge, the three congregations before mentioned (Manor, Trinity at Adamstown, and St. John's at Buckeystown) were constituted a new pastoral Charge with the name of "Manor Charge", the action to go into effect as soon as possible after the meeting of Classis. Anticipating the favorable action of Classis with reference to the formation of the new Charge, the consistories of the three congregations had met in April and made arrangements for the calling of a pastor. Rev. Andrew J. Heller was called, his pastorate to begin July 1 1883. After that the Jefferson Charge consisted of two congregations, Jefferson and Mt. Zion.

Skyles resigned April 14 1889. On June 22 1890 Rev. Harry F. Dittmar began his pastorate in the Jefferson Charge.

The Manchester Charge. It was reported to the annual meeting of 1874 that Rev. J. W. Hoffmeier, who had been pastor since 1862 had died August 30 1873. On November 17 1874 Rev. D. W. Kelley was called to be pastor at Manchester.



OLD ZION UNION CHURCH, Manchester  
Erected 1798.

In 1875 a committee was appointed to form a new Charge out of the existing Manchester Charge, but nothing was done. Then Kelley was instructed to organize the Hoffacker's congregation but there is no record of the organization having been effected. It had been a congrega-





ST. MARK'S CHURCH  
Snydersburg, Manchester Charge.

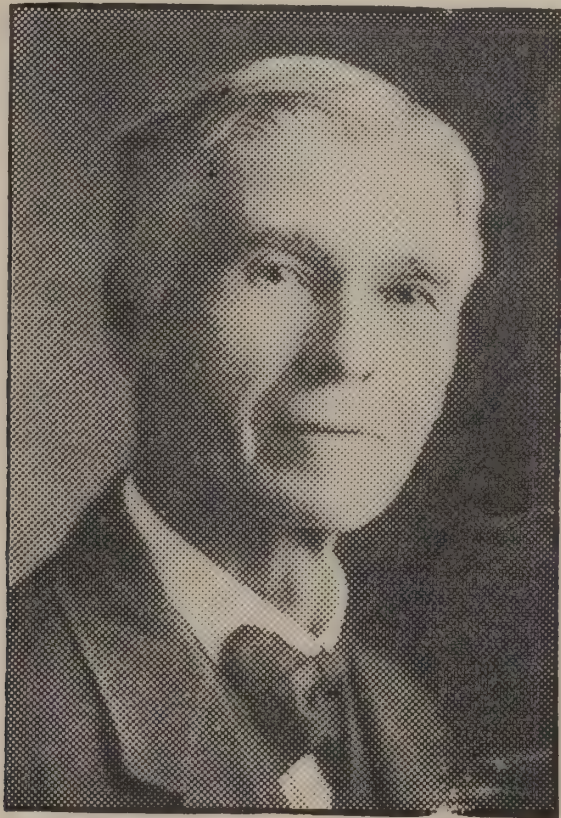


LAZARUS UNION CHURCH  
Manchester Charge.

tion of Classis years before. Kelley died in the pastorate at Manchester on February 3 1877. He was succeeded by Rev. William Rupp who began his labors in the Charge on June 21 1877.

On May 22 1879 Pastor Rupp organized a new congregation at Snydersburg. The new congregation was named "St. Mark's" and was attached to the Manchester Charge. Rupp resigned December 14 1888. On July 8 1889 Rev. N. J. Miller became pastor. Jerusalem congregation was detached on September 23 1892. (See, reference to Carroll Charge). In 1892 some trouble developed with reference to the ownership of the parsonage. The matter was amicably settled by a joint committee, appointed by the Trinity and Lazarus congregations, and by Classis. Miller's pastorate ended December 15 1892, and he was succeeded by Rev. Samuel M. Roeder who began work at Manchester on May 16 1893.

The Manor Charge. At the annual meeting of 1868 Classis granted permission to John B. Thomas and other petitioners to organize a new congregation at Adamstown. There is no record of the exact date of the organization, but a church was built dur-



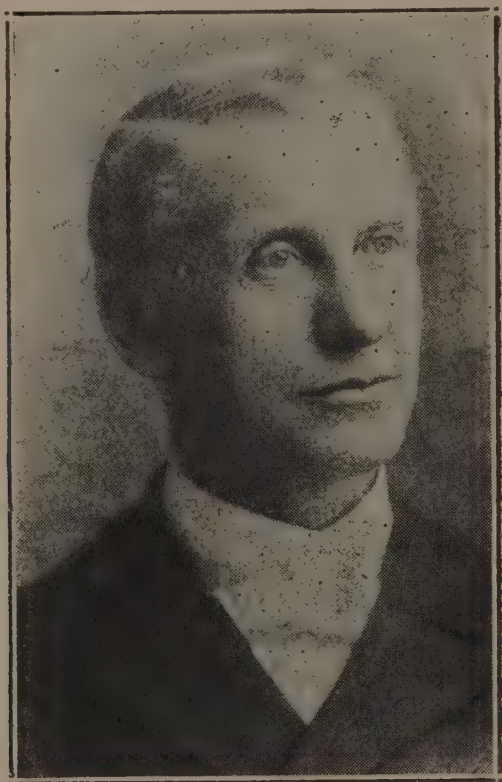
REV. ISAAC M. MOTTER  
Pastor, Manor Charge  
1892—1898.

ing the summer of 1869 and the congregation was organized soon afterwards, and called Trinity congregation. The Buckeystown congregation was organized January 14 1883. At the annual meeting of 1883, Classis



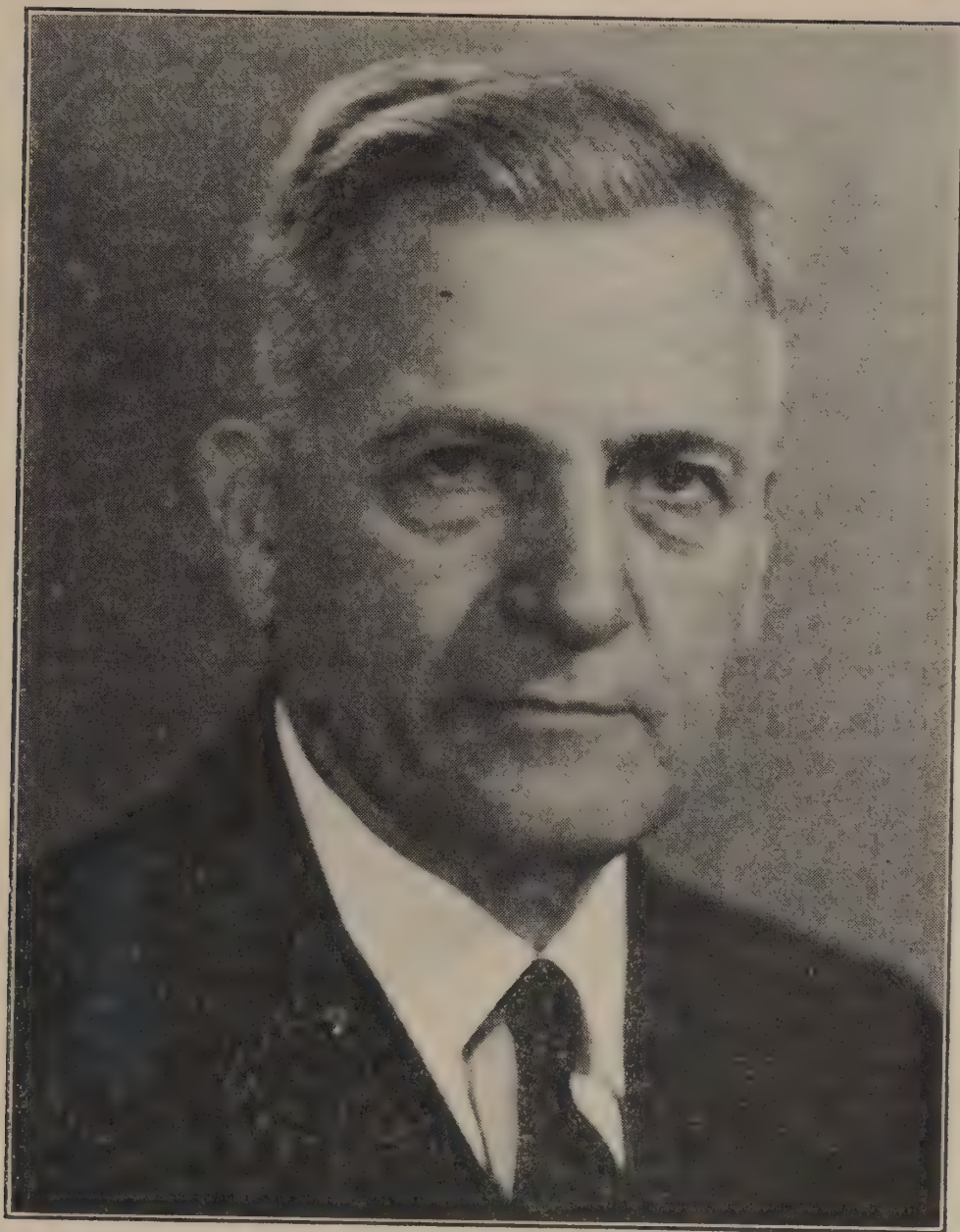
constituted these two congregations, together with the Manor congregation, into the Manor Charge. (See, reference to Jefferson Charge). Rev. A. J. Heller became the first pastor of the new Manor Charge on July 1 1883 and continued as such until April 26 1887. Rev. Samuel L. Whitmore, the next pastor, served from September 20 1887 until July 12 1892. Then Rev. Isaac M. Motter was pastor from October 3 1892 until May 1898. During the year 1893, in the first year of Motter's pastorate, Trinity at Adamstown and the Manor congregation erected new houses of worship. The new Manor church, the third church to be built on the same site, was dedicated on October 29 1893. The new Trinity Church at Adamstown was dedicated on December 17 1893. On July 18 1898 Rev. Atvill Conner became pastor of the Manor Charge.

The Middletown Charge. Rev. F. A. Rupley, who had been pastor at Middletown since 1861, resigned December 7 1875. The Charge then called Rev. Thomas F. Hoffmeier who began work on June 20 1876. At the annual meeting of 1897 Hoffmeier resigned, but a petition, signed by a number of the members of the



REV. THOMAS F. HOFFMEIER  
Pastor, Middletown Charge  
1876—1897.  
Mt. Pleasant Charge  
1897—1902.

Middletown congregation, asking Classis not to dissolve the pastoral relation until Hoffmeier had received a Call elsewhere, was presented to Classis. Classis dissolved the pastoral relation, the action to be in ef-



REV. GEORGE A. SNYDER, D. D.  
Pastor, Christ's Charge, Hagerstown  
1888—1904  
Middletown 1908—1923.

fect July 1 1897. Hoffmeier accepted a Call to the Mt. Pleasant Charge. On November 15 1897, Rev. John W. Pontius was called as pastor. At the annual meeting of 1902 it was reported that the Middletown congregation had given a Building Fund. Already three such Funds had been reported from congregations of Classis.

The Mt. Moriah Charge. Rev. William A. Gring was called to the pastorate of the Mt. Moriah Charge on October 1 1869. The Charge had been vacant from the time of the resignation of Douglass in 1867.

In 1875 in consequence of a difficulty between Gring and one of the



congregations, he resigned. But there was a petition from a large number of the members asking him to stay. For this reason and because he had not received a Call to another Charge, the resignation was withdrawn. At the annual meeting of 1876 Gring again resigned. Classis then appointed a special committee to visit the Sharpsburg congregation to investigate the trouble. The committee was instructed to bear to the congregation the testimony of Classis "to the earnest, faithful, and self-denying labors of W. A. Gring". The efforts of the committee at reconciliation were evidently unsuccessful for on September 30 1876 the pastoral relation was dissolved.

The next pastor was Rev. Ambrose C. Geary whose pastorate in the Mt. Moriah Charge extended from December 1 1876 to April 2 1887.

The pastorate of Rev. Barton R. Carnahan in the Mt. Moriah Charge began on November 15 1887. On January 6 1892 Carnahan offered his resignation, but the matter of its acceptance was left by the pastor and the joint consistory to Classis. Classis voted unanimously not to approve the resignation and Carnahan remained at Mt. Moriah.

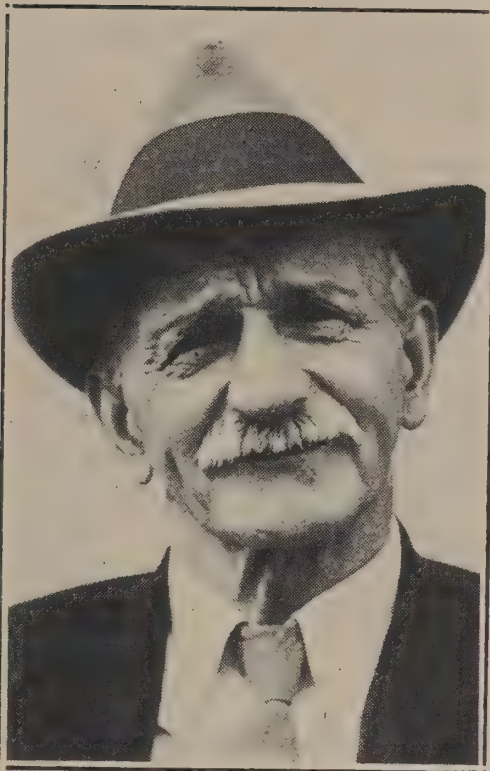
The Mt. Pleasant Charge. The Mt. Pleasant Charge, consisting of three congregations (Mt. Pleasant, Rocky Hill, and Union Chapel) was constituted by Classis on January 16 1874, and Rev. J. M. Souder, who had been assistant pastor of the Glade Charge since 1871, and who had supplied the Glade Charge after the close of Kremer's pastorate, was elected the first pastor of the Mt. Pleasant Charge. Souder resigned in May 1875. At the same time Classis appointed a committee to form a new Charge from parts of the Mt. Pleasant and Taneytown Charges (See, reference to Glade Charge) but Taneytown was not willing to relinquish the Haugh's congregation.

The Mt. Pleasant Charge was vacant until March 8 1877 when Rev. Anthony Shulenberger was received and installed. For some years from 1876 the Charge received Sustentation. In 1877 Shulenberger asked for and received permission to organize a congregation at Liberty. The request was renewed annually for fifteen years. In 1891 the idea was finally abandoned.

Some time before 1884 the Rocky Hill congregation had disposed of its interest in the old union church and had built a new church in the hamlet of Centerville, a few miles nearer Liberty. In 1884 the Mt. Pleasant Charge asked that Centerville be detached from it. The action was that Shulenberger should serve Centerville only as he wished, and the members were advised either to join the congregation at Union Chapel or organize a congregation at Liberty.

On January 12 1887 a new congregation, called Grace Trinity, was organized with eighteen members and located on the Baltimore pike, six miles east of Frederick. In 1892 the Centerville congregation was detached from the Charge but was to be supplied by Shulenberger. In 1893 it was restored to the Charge.

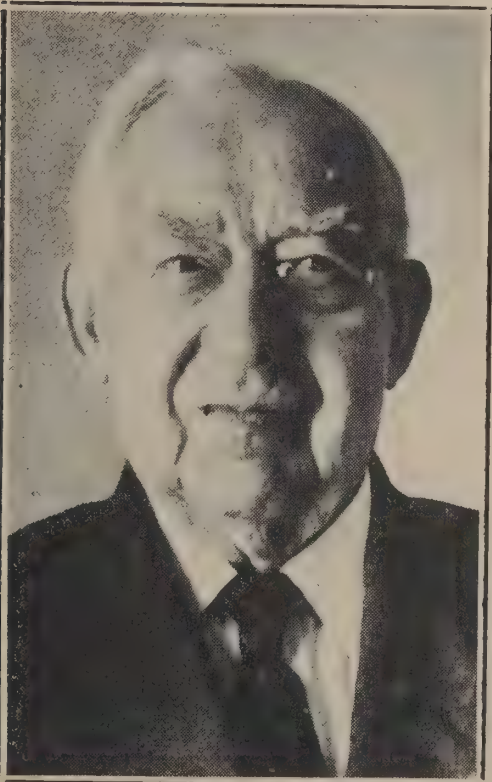
On January 29 1895 Shulenberger resigned, his resignation to be in



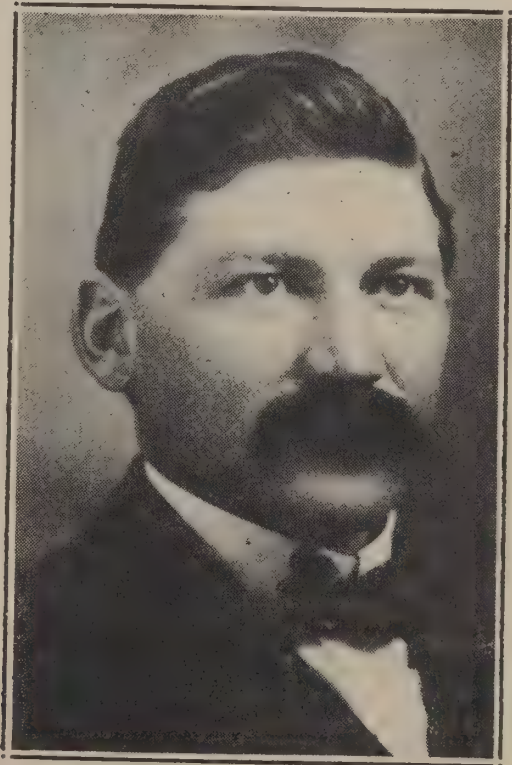
LEWIS LOCHNER  
Mt. Pleasant.



WALTER J. HAHN  
Mt. Pleasant.



HERMAN A. BUCKEY  
Mt. Pleasant.



WILLIAM H. BURRIER  
Mt. Pleasant.

DELEGATE ELDERS.



effect as of November 1 1894. The next pastor of the Mt. Pleasant Charge was Rev. S. S. Miller who began his labors on April 19 1895. Miller's service ended January 1 1897. Another request to detach the Centerville congregation was refused in 1897, and again in 1900. In 1902 the congregation was disbanded and the property was sold. Rev. T. F. Hoffmeier was called as pastor on July 13 1897 and continued as such until his death on November 1 1902.

The Sabillasville Charge. The Sabillasville Charge was formed in May 1886 by detaching St. John's congregation at Sabillasville and Jacob's from the Mechanicstown Charge. Rev. A. B. Stoner, pastor at Mechanicstown, was instructed to supply the Charge until a pastor could be secured. Classis granted the Charge Sustentation to the amount of \$200 for a year. The Charge received the sum of \$600 for its interest in the parsonage in Mechanicstown.

Rev. E. Welty, M. D., was called during the year 1886, but left before he could be received into Classis or installed. At the annual meeting of 1887 Lic. James W. Meyer was called, and was ordained and installed on June 12 of that year. He was authorized to organize a new congregation in the vicinity of Blue Ridge Summit if possible, as Classis realized that some new material must be found if the Charge was to survive. The territory around Blue Ridge Summit and Highfield was rapidly being developed as a summer resort, and appeared to be a promising place for a congregation.

On November 22 1888 Meyer resigned, and on that date Classis cited him for trial. Meyer was tried on January 20 1889, found guilty, and suspended from the ministry. He gave notice of an appeal to Synod, but Synod declared the appeal out of order. Several times afterwards Meyer asked, without success, for re-instatement.

In 1889 Rev. H. W. Hoffmeier, who had supplied the Charge on several occasions, was elected but declined the Call. The Charge was vacant until September 17 1891 when Rev. James R. Lewis became pastor of the Sabillasville Charge. Lewis resigned in May 1896 and was succeeded on August 4 1896 by Rev. Cyrus Cort. Cort's service ended June 25 1900. The Charge was then vacant for several years.

During these years the affairs of the Highfield congregation occupied much of the time and attention of the pastors and of Classis. In 1891 a special committee on the interests of the Sabillasville Charge recommended the building of a church at Highfield and making it the center of the Charge. It was reported that an option had been taken on a lot to cost \$300, toward which the sum of \$167 was already on hand. Classis instructed the committee to complete payment on the lot, to organize a congregation at Highfield, and to secure a pastor for the Charge. Classis promised Sustentation for the first year to the amount of \$300 as soon as a pastor could be called. As soon as Pastor Lewis came he proceeded, under the instruction of Classis, to take possession of the lot, toward



JACOB'S CHURCH.



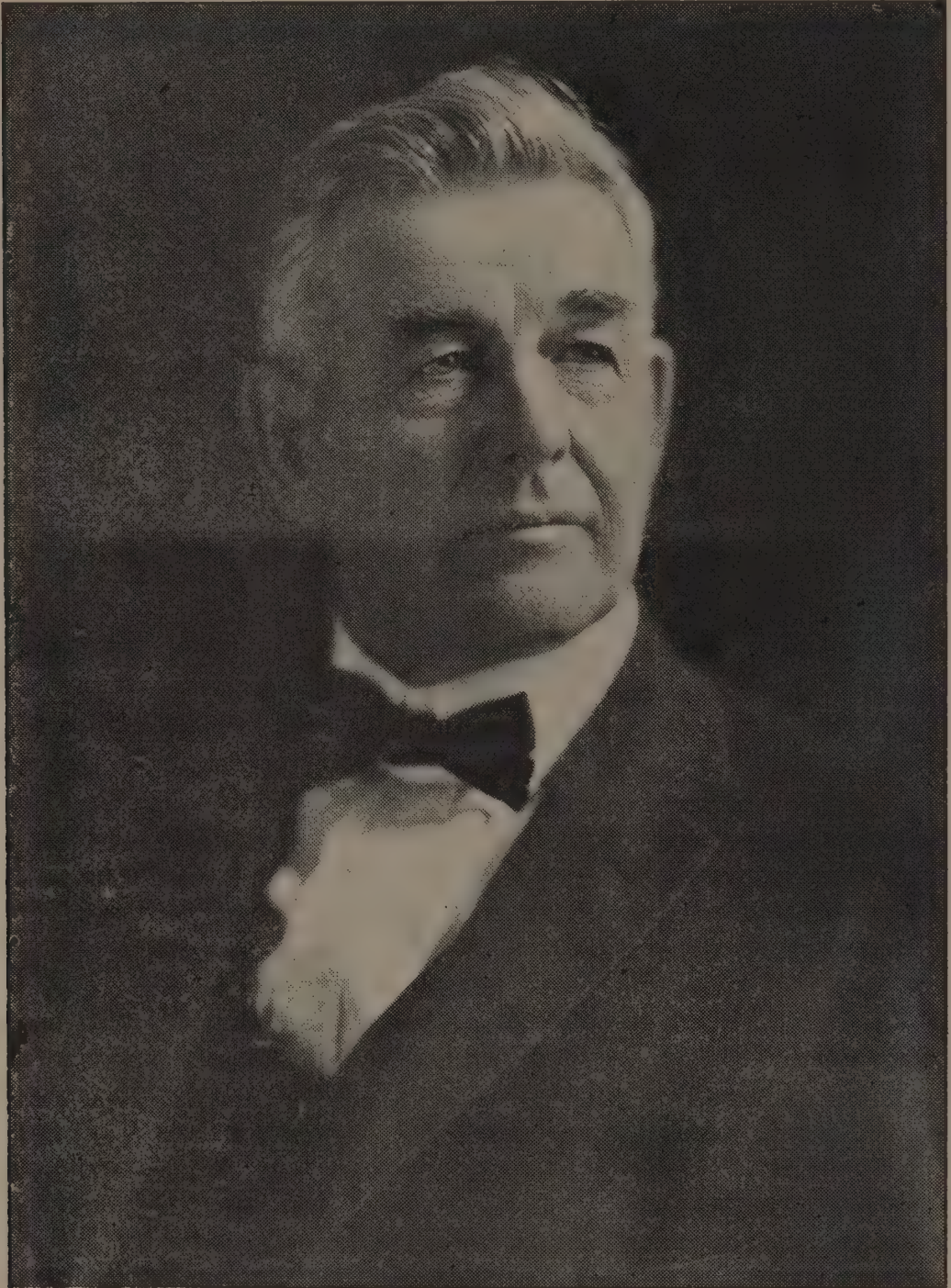
ST. STEPHEN'S, HIGHFIELD.

the purchase price of which. Mr. Wantz, from whom the lot was purchased, contributed \$100. The pastor and the Trustees were also instructed to have plans prepared for a building, to seat 250 or 300, the cost not to exceed \$2500. At the session of 1892 it was reported that the building was being erected, and that the corner-stone would be laid May 8. Classis voted the Charge \$500 Sustentation for the year, and instructed the Trustees to borrow \$1600 toward the cost of the building.

The church was finished and dedicated, but the date of dedication is not given. But the hopes of Classis for the development of a strong congregation at Highfield were not realized. In 1899 it was reported that no progress had been made at Highfield, that there was no increase in membership, and that the members were for the most part indifferent. It was also reported that the building was being neglected and that at least \$300 would be needed for repairs. For those reasons it was rec-



ommended that the lot and building be sold, and the congregation be disbanded. The Trustees reported in 1901 that the property had been offered for sale but a purchaser had not been found. During all the years from the time of the organization of the Charge, it had been receiving annual grants of Sustentation, ranging from \$200 to \$600.



J. STEWART HARTMAN  
Pastor at Silver Run, 1899—1908.

The Silver Run Charge. When the Westminster Charge was formed in 1867 the Silver Run congregation was not satisfied with the arrangement, so in 1868 Classis approved its



being made a separate Charge, and gave the congregation Sustentation to the extent of \$100. The Silver Run congregation continued as a Charge until 1870 or 1871, although the congregation did not elect a pastor, but was probably supplied by W. C. Cremer, pastor at Westminster. In 1871 it was again reported as a part of the Westminster Charge, and so continued until September 15 1882, when the Silver Run and Pleasant Valley congregations were constituted a separate Charge. Rev. John G. Noss, who had been pastor of the (combined) Westminster Charge, was elected the first pastor (March 13 1883). On September 23 1892 the Pleasant Valley congregation was detached to become part of the new Carroll Charge, and since that time St. Mary's congregation at Silver Run has been a Charge alone.

Noss resigned December 11 1894 and was succeeded on March 25 1895 by Rev. A. F. Dreisbach. Dreisbach's pastorate ended August 1 1899, and on October 9 1899 Rev. J. Stewart Hartman became pastor of St. Mary's. On April 23 1893 during Noss' pastorate the new St. Mary's church was dedicated.

The Taneytown Charge. Rev. Jesse Steiner, who had served the Taneytown Charge since 1867, resigned October 23 1871. Rev. John Lantz, the next pastor, began his service at Taneytown in May 1872, but in less than a year Mr. Lantz died (Jan-



GRACE CHURCH, Keysville.

uary 26 1873). Then for a short time, with the permission of Classis, the Charge was served by D. Lantz, who was not a member of Classis.



On January 16 1874 Rev. P. Allison Long was called to be pastor at Taneytown. During Mr. Long's pastorate an attempt was made to reorganize St. Lucas congregation at Uniontown, which had been inactive since 1830, but when it was found that the organization of a congregation was not possible, Mr. Long was made chairman of a committee to sell the Reformed Church interest in the property. Mr. Long reported the next year that he had sold the property for \$185. The intention was to apply the money toward the building of a church at Union Bridge, but since nothing could be done just then about the organization of a Union Bridge Congregation, the sum was applied toward the purchase of a lot at Woodberry. The money did not come into the hands of the Trustees until several years after the sale of the property. Mr. Long also made an unsuccessful attempt to organize a congregation at Keysville in 1881. Long resigned in May 1885.

At the annual meeting in May 1885, the Taneytown congregation was constituted a Charge alone. The other congregations of the Charge as it was previous to 1885; namely, Emmanuel (Baust), Haugh's, and Mt. Union were made into a new Charge, with the name "Middleburg Charge" (The name was changed the next year to "Union Bridge Charge".) Rev. Henry Ditzler was ordained and installed as pastor of the Taneytown congregation (Charge) on September 14 1885. At the annual meeting of 1887 Ditzler reported that he had organized a congregation at Keysville on May 2 1887.

The first union church was erected at Keysville in 1828, in which church the Reformed people held one-fourth interest. A second church was built in 1868. Services were held regularly by the pastor of the Taneytown Charge since before 1828, but the church was regarded as a preaching station of the Taneytown congregation. The first organization of a congregation took place, therefore, in 1887.

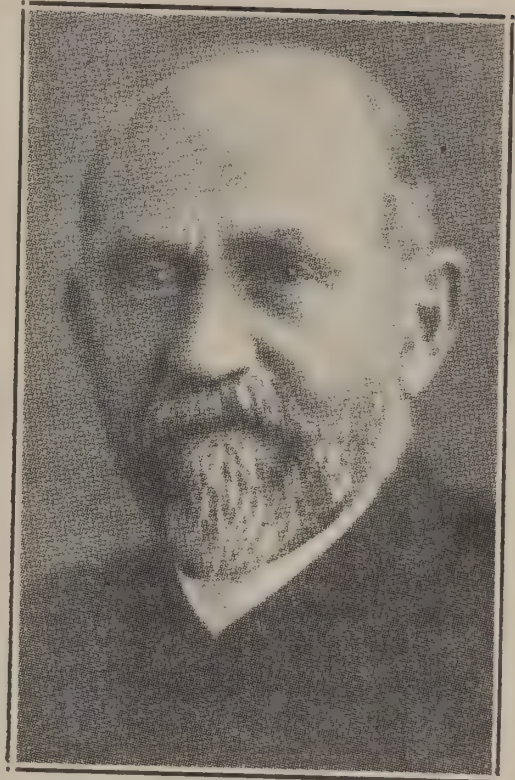
Ditzler resigned July 26 1893, and was succeeded by Rev. Alexander D. Bateman, who was received in 1892 from the Reformed Episcopal Church. Mr. Bateman's service at Taneytown began on November 16 1893 and ended November 16 1903. In 1890, during Ditzler's pastorate, the church building at Taneytown was repaired at a cost of several thousand dollars.

The Thurmont Charge. Rev. N. E. Gilds, who had served the Mechanicstown Charge since 1867, resigned November 17 1874. In September 1875 Rev. Henry Wissler was called as pastor. In 1875 he organized a congregation at Rocky Ridge, under the name of "Mt. Tabor", and added it to the Mechanicstown Charge.

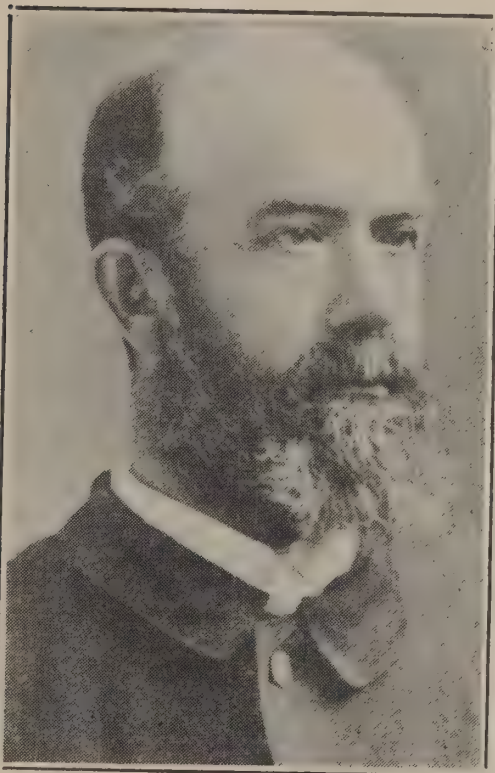
For some years it had been apparent that there ought to be a congregation in the village of Mechanicstown. At the annual meeting in 1878 Pastor Wissler laid the whole matter before Classis for consideration. The situation was that a congregational meeting had been held previously at Apple's Church and it had been decided by a vote of 17 to 12 to build a church in town, but on account of the close vote, the congregation did



REV. NICHOLAS E. GILDS



REV. GEORGE A. WHITMORE



REV. HENRY WISSLER



REV. PETER E. HEIMER, Ph. D.

FORMER PASTORS, THURMONT CHARGE.





APPLE'S CHURCH  
Erected 1825.

not feel justified in proceeding with the erection of a new church, especially as the minority was divided into two parties. One party wished to remain at the old location; that is, at Apple's; the other desired, if a new church was to be built, to build it at Graceham. Classis advised the congregation to continue its efforts to build in Mechanicstown, and the minority was given permission, if it so desired, to build a church at Graceham and organize a congregation there. A congregation (Trinity) was organized at Mechanicstown on September 4 1880, and a new church was erected. The minority continued at Apple's Church. Wissler resigned October 11 1884, and in May 1885 Rev. A. B. Stoner was called as pastor.

In 1886 the Charge was divided. Trinity at Mechanicstown, Apple's, Mt. Tabor at Rocky Ridge, and St. John's at Creagerstown were formed into a Charge to be known as the "Mechanicstown Charge". St. John's at Sabillasville and Jacob's were constituted the Sabillasville Charge. (The Highfield Congregation was not organized until 1892.) Stoner resigned as pastor in May 1888. Rev. George A. Whitmore, the next pastor, began his service in the Charge on December 27 1888. In 1894 the name was changed to "Thurmont Charge" to conform to the change of name of Mechanicstown to Thurmont.

In 1897 the Thurmont congregation asked to be made a separate Charge but the request was not granted by Classis. In 1898 Thurmont

and Apple's congregations made a similar request. In 1900 Apple's congregation asked to be separated from the Charge, chiefly because the pastor had ceased to hold services at Apple's on account of an arrearage of salary. When the congregation promised to pay the amount due, they were assured that regular services would be resumed. In 1901 Apple's again asked to be detached from the Charge and again the request was refused.

The Union Bridge Charge. When the Taneytown Charge was divided in 1885, the three congregations detached, (Emmanuel, Baust; Haugh's; and Mt. Union) were constituted a Charge under the name of "Middleburg Charge". Classis encouraged the Charge by granting \$125 Sustentation, and arranged for a collection in each congregation of Classis for a parsonage for the new Charge. At the same time a committee was appointed to organize a congregation at New Windsor if possible. The committee reported that one service was held at New Windsor when seventeen persons signified their willingness to become members of a congregation, but no further attempt was made to bring about an organization there.

The congregation at Union Bridge was organized on August 15 1885 by Classis at a special meeting held in the Lutheran Church. Practically all the members of the new congregation came from the Mt. Union congregation which ceased to exist after the date of the organization at Union Bridge. In 1886 the name of the Charge was changed to "Union Bridge".

The new church building in Union Bridge was finished in 1887. It was reported that the total debt of the congregation was then \$2637.32. Classis had made no direct donation for the building before, but as soon as building operations began, it assumed the interest on whatever debt the congregation had. Classis paid in 1886 the sum of \$75 for interest on a debt of \$1250, and in 1887 it assumed the interest on the entire debt of \$2600. By the next year the debt had been reduced to \$1800. The congregation then placed a mortgage on the property for that amount and asked Classis to assume the mortgage and accept a deed for the property. Classis accepted the proposition, but when the deed was tendered it was found to be defective. It was not until 1891 that Classis succeeded in securing a satisfactory deed, whereupon Classis assumed the mortgage and paid it in the years following through the apportionment. It was expected that a considerable sum would be realized through the sale of the Reformed Church interest in Mt. Union Church, but when investigation was made it was found that no legal interest in the property could be established. Classis gave Sustentation to the Charge for a number of years.

Mr. Long supplied the Charge for a year from 1885. Then Rev. David A. Souders became the first regular pastor of the Union Bridge Charge. Souders' pastorate ended March 31 1891, and in July of the same year, Rev. M. L. Firor, who had been the successful pastor of St. Paul's in



Baltimore, was called to be the next pastor. Mr. Firor remained until June 13 1894, and then on August 31 of that year, Rev. K. Otis Spessard was called. Spessard concluded his labors on June 17 1900, and on the following October 31 Rev. H. J. Macalister, who had resigned the Carroll Charge, was transferred to Union Bridge

The Utica Charge. The organization of the Utica Charge, consisting of St. Paul's, Zion, and Pleasant Hill congregations, which had been detached from the Glade Charge, has already been referred to. Rev. Silas M. Hench, who had been pastor of the Glade Charge before the division, was elected pastor of the Utica Charge at its organization and continued in that relation for about fifteen years.

First Church, Washington. This congregation had been connected with Classis in a more or less regular relationship since about 1835. It was formally received, however, as a congregation of Classis on May 5 1868. Rev. John W. Ebbinghaus, the first pastor after the formal entry into Classis, was received November 20 1867, but his Call to First Church, Washington, was not confirmed until August 26 1868.

The progress of this congregation was hindered from the beginning by litigation about some church property which the Lutherans claimed and which in 1868 had already been before the courts for some time. Some years before a man by the name of Funk from the Sharpsburg neighborhood left several lots in his will, one parcel of land to the Lutheran Church, and the other to "The Society of Calvinists", by which he meant the Reformed Church. The matter was brought before the District courts, in which the Reformed interest was given a decision, but the verdict was reversed in the Supreme Court of the United States, which held that the suit ought to have been brought as a suit of ejectment. The suit was a source of worry and expense to the congregation and to Classis also for a number of years longer. In 1891 long after First Church had been dismissed to the German Maryland Classis, the matter was still in court.

Ebbinghaus resigned in 1871. At that session of Classis, Mr. Robert Reitzel applied for examination and licensure. He was licensed and appointed Supply to the congregation, the intention being to install him after two years, according to the rule of Classis regarding foreign ministers. He was ordained soon after the meeting of Classis. When Classis met in special session on April 6 1872, it was reported that an effort was being made to alienate the congregation and church property. Classis appointed a committee of investigation, who brought out the fact that Reitzel and a party of the congregation, some of whom were members of the consistory, were responsible for the attempt. It was learned further that Reitzel was accused of drunkenness, of frequenting beer saloons on Sunday, and of having performed a baptism while under the influence of liquor.

When Classis cited Reitzel for trial, he declared himself and the

congregation independent of the Reformed Church and of Classis. At the trial, held on April 25 1872, Reitzel was found guilty, deposed from the ministry, and excommunicated from membership in the Reformed Church. The consistory of the church was instructed to discipline those of the congregation who had sided, with Reitzel in trying to alienate the church property.

At the annual meeting (1872), Rev. Carl L. Schild was received from the Evangelical Church of Prussia and appointed Supply, but he left in April 1873. Then the congregation asked aid from Classis in prosecuting its court suit. Classis promised to pay the incidental expenses. In November 1873 Lic. M. Treiber became the pastor of First Church. He was ordained November 23 1873 and the congregation was then commended to the Tri-Synodic Board of Missions. In spite of aid from the Board, however, Treiber's support was not sufficient, for when he made his parochial report to Classis in 1874, he complained that his salary was not paid. The members of Classis took a collection among themselves and secured enough to pay the arrearage which amounted to \$66.66. At the annual meeting in 1875 Treiber and the First Church were dismissed to the German Maryland Classis.

Grace Church, Washington. Grace Church, Washington, had its beginning in the appointment of a committee by Classis in 1875 to co-operate with the Board of Missions in forming an English congregation in the City of Washington. Classis further instructed the Superintendent of the Board in 1876 to organize a congregation if as many as twenty prospective members could be found. The committee reported that after much preliminary work the congregation had been organized on October 7 1877, with the name of "St. Stephen's Reformed Church of Washington City". On January 1 1878 the congregation passed into the control of the Board of Missions with Rev. Dr. George B. Russell as pastor. Classis at that time agreed to raise \$1000 a year for three years to aid in building a church, the amount to be secured by voluntary subscription instead of by the apportionment. Subscriptions, covering the amount, were made at the meeting of Classis by the respective pastors for their congregations. Classis also agreed to pay the salary of the pastor.

In 1879 a committee, appointed for the purpose, reported that Elder Griffith for the committee had bought a lot, 72 by 100 feet, located on Fifteenth Street, Northwest, between Rhode Island Avenue and P Street, at a cost of \$3240. The committee was able to pay \$810 in cash, and gave four notes for \$607.50 each for the balance. Soon after this Russell was removed by the Board of Missions as pastor of St. Stephen's because the Board claimed that Maryland Classis had lost confidence in him. Classis' reply was that "such an opinion was without foundation or authority", and that Classis had had no part in removing him. On September 16 1880 Lic. Charles F. Sontag was commissioned by the Board of Missions, and ordained by Classis on the same day as pastor of



the church. The committee reported in 1881 that two of the four notes had been paid with interest, and that the other two would be paid when they became due. Also that plans for a brick church building, 26½ by 52 feet, had been perfected and the church would be erected in the near future on the rear of the lot.

The corner-stone for the new chapel (called here "Grace" for the first time) was laid October 13 1881, and the finished building was dedicated April 30 1882. The total cost of the building was \$4100.26, the debt remaining at the time of dedication being \$2447.82.

In May 1889 Sontag's name was erased from the roll of Classis because he had entered the Protestant Episcopal Church. On November 20 of the same year Rev. A. T. G. Apple was called to the pastorate of Grace Church.

In 1892 the congregation asked to be allowed to build a parsonage on the church property, the cost not to exceed \$4000. Classis was also asked to make a donation toward the project. Classis refused the donation, but allowed the congregation to build the parsonage on the church lot, with the understanding that after the building was finished, Classis would place a mortgage on the property for \$3500 and lend the amount to the congregation. The next year Classis made an additional loan of \$2000 for the parsonage. On June 26 1899 Apple resigned and was succeeded by Rev. Dr. John M. Schick, who began his pastorate February 12 1900.

At this time the idea of a Memorial Church in Washington, to represent the Reformed Church as a whole in the national Capital, began to take shape. An appeal went out from Classis to the people for contributions for this purpose. Other appeals were sent to the whole Church. In 1901 it was reported that the sum of \$8000 had been collected for the new Memorial Church. In that year Classis promised a donation of \$5000 for the new building, provided Potomac Synod would raise a similar amount from the other Classes in Synod. Synod accepted the offer, whereupon Classis authorized the Trustees to borrow \$5000 to meet the pledge.

Work on the new building was started in 1901 or early in 1902. It was expected to have Potomac Synod meet in the completed building in October but it was not finished in time and Synod had to meet elsewhere. At about this time, Theodore Roosevelt, President of the United States, brought a certificate of dismissal from the Dutch Reformed Church and became a communicant member of Grace congregation.

The Westminster Charge. St. Paul's congregation at Westminster was organized in 1867, and at the same time, the Westminster Charge, consisting of three congregations (St. Paul's, Silver Run, and Kreider's), was constituted. The first pastor was Rev. William C. Cremer who was called on May 5 1868. Soon afterwards Classis was called upon to settle a dispute with East Susquehanna Classis with reference to the record book of the Sunbury (Pa.)

Church, which Cremer had retained when he left the Sunbury Charge. The reason given was that his former congregation was indebted to him for unpaid salary in the sum of \$37.50. Classis requested Cremer to return the records, and East Susquehanna Classis was asked to see the arrearage was paid.

Cremer resigned October 16 1876. On December 9 of the same year, Rev. John G. Noss became pastor. In the statistical tables, the Silver Run congregation, which had withdrawn from the Charge in 1869, was listed as a part of the Charge again in 1871 and afterwards. (See, reference to the Silver Run Congregation).

In 1879, sometime between May and November, St. Matthew's congregation at Pleasant Valley was organized and added to the Westminster Charge. In 1882 Silver Run and Pleasant Valley were detached to form the new Silver Run Charge. Noss resigned the Westminster Charge on December 19 1882 to become pastor at Silver Run. On June 13 1883 Rev. Adam S. Weber became the pastor at Westminster. Weber's service ended October 1 1887, and then on November 18 of that year, Rev. Calvin S. Slagle was called as pastor of the Charge. On September 23 1892 Kreider's congregation was detached to form part of the new Carroll Charge. Since then St. Paul's has been a separate pastoral Charge. Slagle continued as pastor until 1917.



CONSISTORY, GRACE REFORMED CHURCH, Taneytown

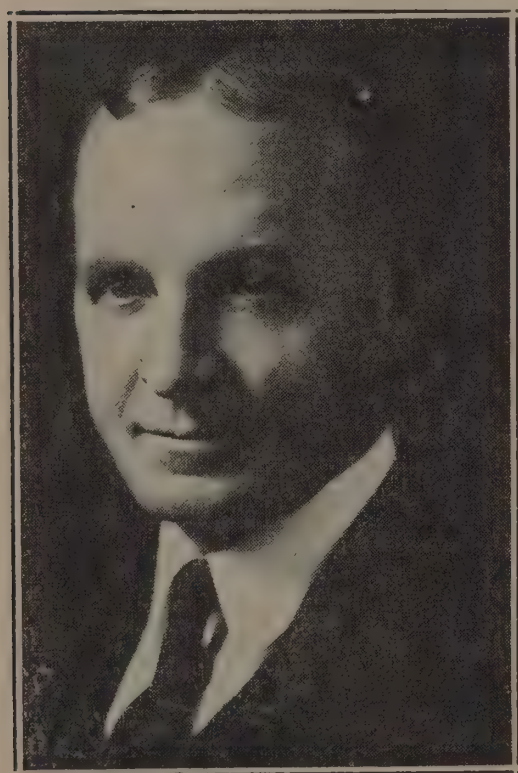




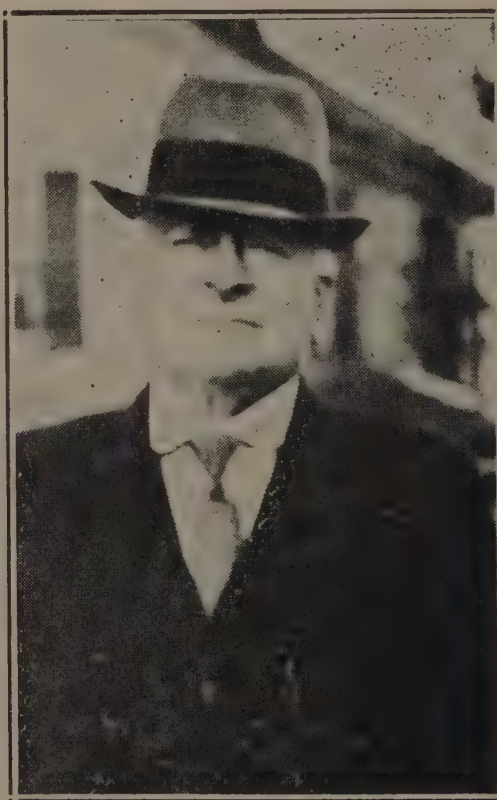
MEHRL H. RAMSBURG  
Utica.



HAROLD CLEM  
Pleasant Hill.



FENTON HARRIS  
Pleasant Hill.



HARRY LITTLE  
Kreider's.

DELEGATE ELDERS.



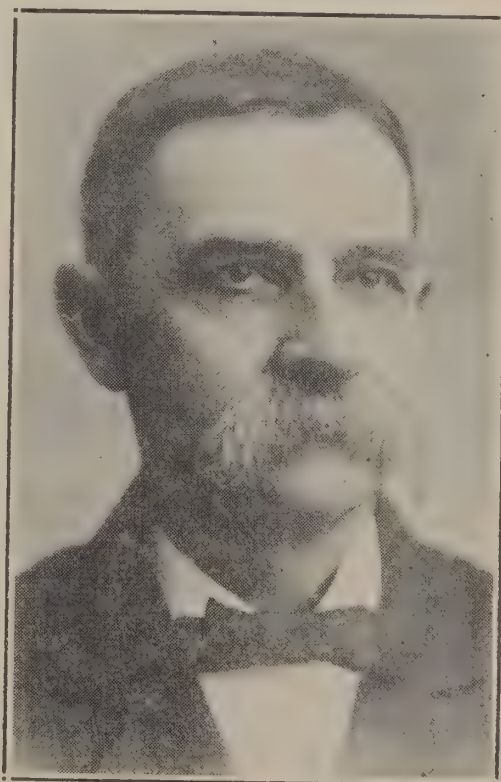
HUGH V. GITTINGER  
Grace, Frederick.



WILLIAM FUNK  
Cavetown



EUGENE A. SPESSARD  
Cavetown.



DAVID H. PHETTYPLACE  
Cavetown.

DELEGATE ELDERS.



## CHAPTER 9

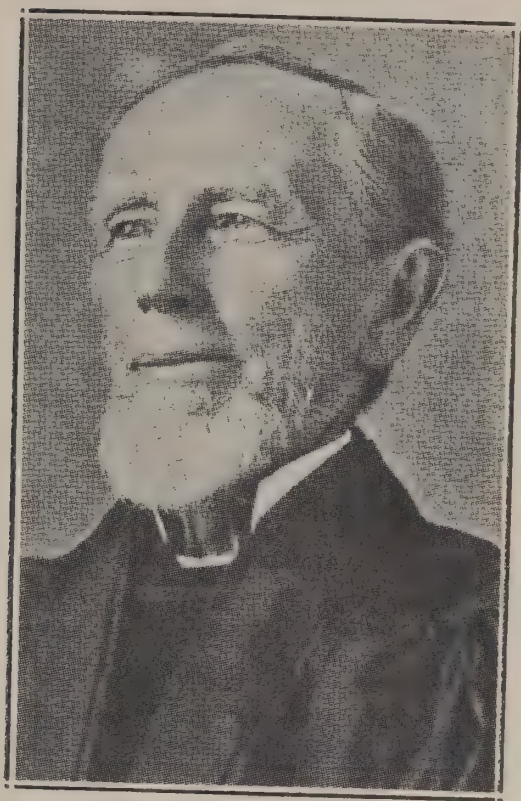
### DENOMINATIONAL INTERESTS.

#### MISSIONS.

The features of the work of Missions in Maryland Classis during this Period were a largely increased interest and activity in the Cause, as evidenced by the establishment of a number of Mission congregations in Baltimore and Washington, and the development of a systematic method of gathering missionary funds, which resulted in a tremendous increase in the amounts received. The old haphazard method of a collection once a year from congregations who were ill-informed as to the Cause and the needs of missionary work in the Classis or in the Church at large, and before whom there was no objective for the extent of giving, was early supplanted by a more systematic collection under the direction of a Missionary Superintendent who, at least, bended every effort to secure the annual collection from each congregation, who informed the people of the needs for each year, and made a detailed report to each annual meeting of Classis regarding the sources and distribution of missionary funds. Another development was the change from the method of merely distributing whatever money was contributed as far as it would go, to a definite promise on the part of Classis to certain missionary fields, followed by the request to the congregations of Classis for pledges on their part to redeem Classis' promises. There was no apportionment but each pastor was asked to pledge in the name of his Charge a definite amount to be raised during the succeeding year. Thus in 1868 Classis definitely pledged the sum of \$1400 to the five Home Missions congregations under its care. The next year the Missionary Superintendent reported that the Missionary pastors had been paid regularly and that there was a balance of \$130 in the Treasury. In 1875 a surplus of \$170.68 was reported.

The Cause of Missions was promoted through missionary sermons by the pastors, letters or occasional visits to congregations by the Missionary Superintendent, missionary sermons during the sessions of Classis, followed in later years by the Missionary Festival as a part of the program of the annual meeting, the devoting of an evening to the discussion of various phases of missionary work in which a number of the members of Classis participated.

The organization of the General Synod was calculated to bring about a revolutionary change in the whole method of administration of missionary activity. The plan was for General Synod's Board to have complete supervision of missionary work, to decide what mission fields should be entered, who should man them, the amount of mission aid for each field; the work to be supported by an apportionment sent from the Board through the General Synod to each Classis, and from the Classis to the individual congregation. But the Synodical Board was inactive.



REV. JOSEPH W. SANTEE, D. D.  
Pastor, Cavetown Charge, 1851--1892.

After Classis had accepted the plan in good faith and had transferred its Missions to the care of the General Board, complaints began to come in. In 1870 it was reported that some of the missionaries in Classis had received nothing from the Board the year before. Funds collected in Classis and forwarded to the Board were being diverted to other fields. Then Classis, in order to protect its own missionaries and to preserve its missionary congregations, reverted to the method in vogue before, and again prepared to distribute missionary money directly.

This problem in Maryland Classis, caused by the inactivity and inefficiency of the Board of General Synod, was also the problem of the Church, and was responsible for the organization of the Tri-Synodic Board of Missions in 1873. This step was intended to correct conditions to which Maryland Classis objected; that is, the diversion of funds and consequent neglect of the mission fields in its own territory. To a certain extent the Tri-Synodic Board showed itself efficient, but Classis was unwilling to risk soon again the condition which had proven disastrous to the Cause of Missions within its own bounds. Consequently, in spite of the demands of the Tri-Synodic Board, Classis continued for a number of years to manage its own funds for Home Missions. There is no doubt that this wise decision laid the foundation for the healthy growth of mission work in Baltimore City. The Board in its zeal to plant Missions in the Far West and on the Pacific Coast, was deaf to earnest appeal from fields as important nearer home.



The congregations in Baltimore City can never be sufficiently grateful for the immediate help which came from the Classis when the situation demanded action that could not be long delayed. It was not until 1883 that the Board was willing to recognize any responsibility at all for the establishment of mission congregations in Baltimore, nor was a definite policy for the development of Baltimore as missionary territory adopted by the Board until 1889.

The attitude of the Tri-Synodic Board in the first few years after its organization was calculated to bring about a rather adverse result for the whole Mission Cause. The Board insisted upon its own methods of promotion especially in the organization of the Synodical Missionary Society and the request, amounting practically to a demand, that Classis organize its own Society, send delegates to the meetings of the Synodical Society, and send all missionary funds to the Board. The first reaction of Classis was a flat refusal so far as funds were concerned. The only concession that Classis was willing to make was that after the Missions in its own territory were taken care of, any surplus would be forwarded to the treasury of the Board. This was modified later to the extent that Classis promised to pay all missionary money to the Board, with the definite understanding that out of the funds contributed by its congregations, the Mission congregations in Classis' territory should be supported; and Classis insisted upon deciding upon the extent of that support, at least to the amount, if needed, of the contributions of Classis to the Cause of Home Missions.

In connection with the aggressive policy of the Tri-Synodic Board of Home Missions in founding new congregations especially in the West, an additional apportionment for Church Building and Church Extension was added to the regular apportionment for Home Missions. On account of the extensive activity of Maryland Classis in church building in which Classis was engaged, it respectfully asked to be excused from these additional apportionments. Synod, however, insisted that they be paid, and carried the arrearages from year to year against Classis. Classis was equally insistent and refused to apportion the amounts of several hundred dollars annually upon the congregations. Classis also at first refused to accept the apportionment for Harbor Missions, although afterwards it was included in the amounts apportioned.

The reason for the extensive work on the part of Classis in Church Building as a phase of the mission work it was doing was the same as that which induced Classis on its own account to engage so extensively in the support of Mission congregations; the need was so pressing in the territory of Classis and no results could be gotten from repeated appeals to the Board, hence it had to be undertaken as a Classical enterprise.

It must not be supposed, however, that this large assumption of responsibility for the establishment and support of Mission congregations in its own territory was made at the expense of interest and participation in the work of Home Missions in the Church as a whole. The apportionment, usually larger from year to year, was generally paid in full.



REV. PAUL D. YODER, D. D.  
Emmanuel (Baust) Charge  
1915—1920.

Classis also responded to every appeal of the Board in emergencies or for extra projects. When the Board reported a debt of \$13000 in 1898, Classis responded by asking its congregations to pay their quotas on the debt, to continue to pay the regular apportionment in full, and to exceed the apportionment by as large an amount as possible. The annual contributions on the apportionment for Home Missions, paid by the congregations of Maryland Classis, increased from \$800 in 1868 to \$5863 in 1902.

The Minutes say that in 1865 the Board of Missions of the Reformed Church withdrew its support from the American Board, through which it had been contributing to the Mission at Aintab in Syria, in charge of Dr. Schneider. The denomination then for a few years



was not connected with any foreign missionary enterprise. But it is sure that a number of churches continued to contribute to Dr. Schneider's Mission. This was especially true of the churches of Maryland Classis. Dr. Schneider, during his second stay in America, attended the meeting of Classis in 1865, and again just before his return to Syria in 1873 he was present at that annual meeting. He was a member of Maryland Classis until his death which occurred September 14 1877.

Classis was much interested in the determination of the Reformed Church to have its own missionary and its own field. It passed a resolution of congratulation upon the appointment of Rev. A. D. Gring as our first Foreign Missionary. In 1883 Rev. J. P. Moore appeared before Classis just before he left for Japan.

It is strange that, although the Reformed Church definitely determined in 1878 upon Japan as its Mission Field and at once appointed its first missionary, and then after a few years other missionaries were commissioned, the matter of support for the Foreign Mission Cause was left entirely to voluntary subscription. There was no apportionment for Foreign Missions until 1894, when there were at least six missionaries in the foreign field. Even when an apportionment was laid upon the Classes, the amount was not half of what was asked for the support of Home Missions. In 1902 the amount received in Maryland Classis for Foreign Missions was \$1530.

Classis generously contributed to the erection of the Tohoku Gakuin which was intended as a memorial to Mr. George Kinzo Kaneko, a young Japanese student at the Seminary at Lancaster who had died just before the time set for his return as a teacher to his native country.

The Cause of Foreign Missions in Classis was given encouragement by the commissioning of two young men, members of Maryland Classis, within five years. At a special meeting, held in Frederick on October 23 1895, Classis confirmed the Commission from the Foreign Board to Lic. Christopher Noss to be a missionary in Japan, and appointed a committee to ordain him. The committee consisted of Revs. E. R. Eshbach, Joel T. Rossiter, and Calvin S. Slagle, together with Rev. John G. Noss, the father of the new missionary. Mr. Noss was ordained that same evening (October 23 1895) at the Missionary Meeting in connection with the annual meeting of the Potomac Synod in the Evangelical Reformed Church at Frederick. Mr. Noss was not, therefore, ordained by Synod, as is generally supposed.

Lic. William E. Lampe, now the oldest member of Classis in years of membership, was commissioned as a missionary to Japan in 1899. His commission was confirmed by Classis. He was ordained by a committee appointed by Classis at a farewell service, held in the Evangelical Reformed Church at Frederick, on the evening of December 11 1899. The committee of ordination consisted of Revs. E. R. Eshbach, J. Spangler Kieffer, and T. F. Hoffmeier. In 1901 Maryland Classis assumed, as a special gift, the amount needed for the support of Mr. Lampe as a missionary in Japan.



REV. FRANK A. ROSENBERGER  
Glade Charge, 1929—1933.  
Faith, Baltimore 1933—

### SUNDAY SCHOOLS.

From the statistical reports it appears that practically all the congregations maintained Sunday Schools during the Period under consideration, although the organization and administration of them left much to be desired. Some effort was made as early as 1868 to interest the churches in the work of the Maryland Sunday School Association, which Classis commended and in which it expressed its confidence. This is the first instance, so far as it appears from the records, of an attempt to unite the resources of the educational work of the churches into an interdenominational effort for its furtherance. Elder Goldsborough S. Griffith was one of the Directors of the Association and helped to inspire confidence in its usefulness. In expressing confidence in such an interdenominational organization, Classis was careful to take no action to alienate the interest of the congregations from the publication interests of the Church. It consistently declined, even as late as 1899, to send delegates to the annual meeting of the Association, and always requested that the Sunday Schools in its territory make use of the literature of the Sunday School Board. In 1876 Classis took note for the first time of Lesson Helps, issued by the Board.

Various methods were used by Classis to promote interest in Sunday School work, one of the most efficient being the district Sunday School Church Work Conventions. These were held regularly for a number of years from 1878 until at least after 1902. The Classis was divided into





REV. ROY E. HOKE, Ph. D.

districts, each with its chairman or superintendent, who gave an annual report each year. From these reports we know that the conventions were held in practically every congregation and did such efficient work that Classis repeatedly commended them and urged their continuance. Nor did the interest lag with the passing of years. In the twenty or more years in which they held a place in the program of the congregations, there never was a year in which they were omitted.

One of the needs which Classis early recognized was a Sunday School hymnal. In 1897 an overture was sent to the Publication Board, asking that such a hymnal be issued. The Hymnal, especially designed for use in the Sunday School, was published in 1900. The request of the Emmitsburg congregation for lesson helps, based on the Church Year, has already been referred to.

The annual observance of Children's Day, which strangely enough was at first promoted in the interest of Beneficiary Education, became general before the beginning of the new Century. The date for the Children's Service, at first appointed for September, was changed to the last Sunday in June. Classis directed that each congregation observe the Day, that all the services of the Day be arranged especially for the children, and that all offerings should be for benevolences. Classis declined to devote the offerings of Children's Day to the Publication Board when the request was first made.

In spite of the fact that as early as 1880 an apportionment was laid on the congregations for the Publication Board, it was always in financial difficulties. In 1888 the property and business of the Board was leased to its superintendent to be conducted as a private enterprise, a change which Classis commended.

In 1894 when the Sunday School Board of General Synod recommended the appointment of a standing committee on Sunday Schools, the recommendation was declined on the ground that it would tend to give the Board the right to supervise all Sunday School work in the Classis, that it would obligate Classis in the formation of Mission Sunday Schools, and it would give the Board power to lay an apportionment upon Classis.



REV. EDWARD R. HAMME  
Pastor, Grace Church, Baltimore  
1920—1922.  
St. Mary's, Silver Run  
1924—1927.

Classis questioned the constitutional right of the General Synod to delegate to a Board the power to make an assessment. Classis also disapproved of the idea of a Sunday School missionary.

The Twentieth Century movement in 1900 was in the interest of Home Missions and Sunday Schools and was highly commended by Classis. Preparations were made to participate through Sunday School Church Work Conventions to be held during the year in each congregation. The two special projects to be stressed throughout the year were the introduction of the Home Department Quarterly and the increase of Sunday School enrollment and attendance.

#### BENEFICIARY EDUCATION.

When the Board of Education of Potomac Synod was organized in 1873 on the occasion of the organization of the Synod, Classis pledged its hearty support. The sum of \$500 was apportioned to aid the Board, and ministers and elders were instructed to seek out suitable young men for the ministry. But Classis did not immediately cease its own direct support of ministerial students, especially since the Board did not function effectively. When in 1875 it was reported that Student Firor was desperately in need of funds because the amount promised by the Board had not been paid, Classis realized that if students were to be paid promptly, they would have to be paid by Classis directly. Accordingly, Classis resumed the direct distribution of Beneficiary Funds. From that time, for some years, Classis made annual appropriations of \$150 or \$200 to each





REV. ALBERT B. BAUMAN, D. D.  
First Pastor, St. Luke's, Baltimore.

of its own students, and decided not to pay any definite amount to the Synodical Board until students under the care of Classis had been taken care of. This arrangement continued until 1895, when Classis voted to transfer the distribution of Beneficiary funds to the Board, but it made the condition again that students of the Classis must be supported from funds contributed by its congregations.

Some of the rules, originated by Classis in the administration of Beneficiary funds, and adopted by the Synodical Board, were

A. Students must be under the care of Classis at least one year before being licensed. (1871).

B. Beneficiary students must give bond before receiving any funds. (1877)

C. Beneficiary students must present their latest grade reports from the institutions they are attending. (1892).

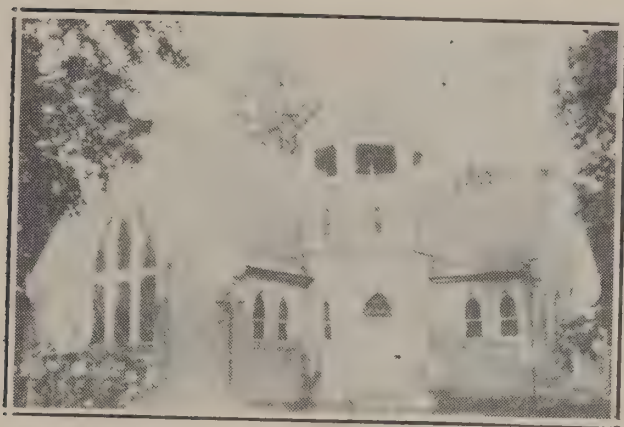
D. Students applying for aid must be ready for the Sophomore year in college. (1894)

E. Beneficiary students were directed to study Greek during the whole of their college course. (1902)

During the Period from 1868 to 1902, about thirty-five students were aided in their preparation for the Christian Ministry, either directly by Classis, or through the Board of Education of Synod. Most of them entered the ministry of the Reformed Church.

### EDUCATION.

Although no institution of higher learning has ever been directly under the supervision of Classis, perhaps no other Cause has ever aroused more interest or received larger gifts than the Cause of Education and Church Schools. Through all the years the interest of Classis in the Seminary has never abated. Although the removal of the Seminary to Lancaster in 1871 did not meet with Classis' approval, it nevertheless loyally supported the Institution at its new location. There was an an-



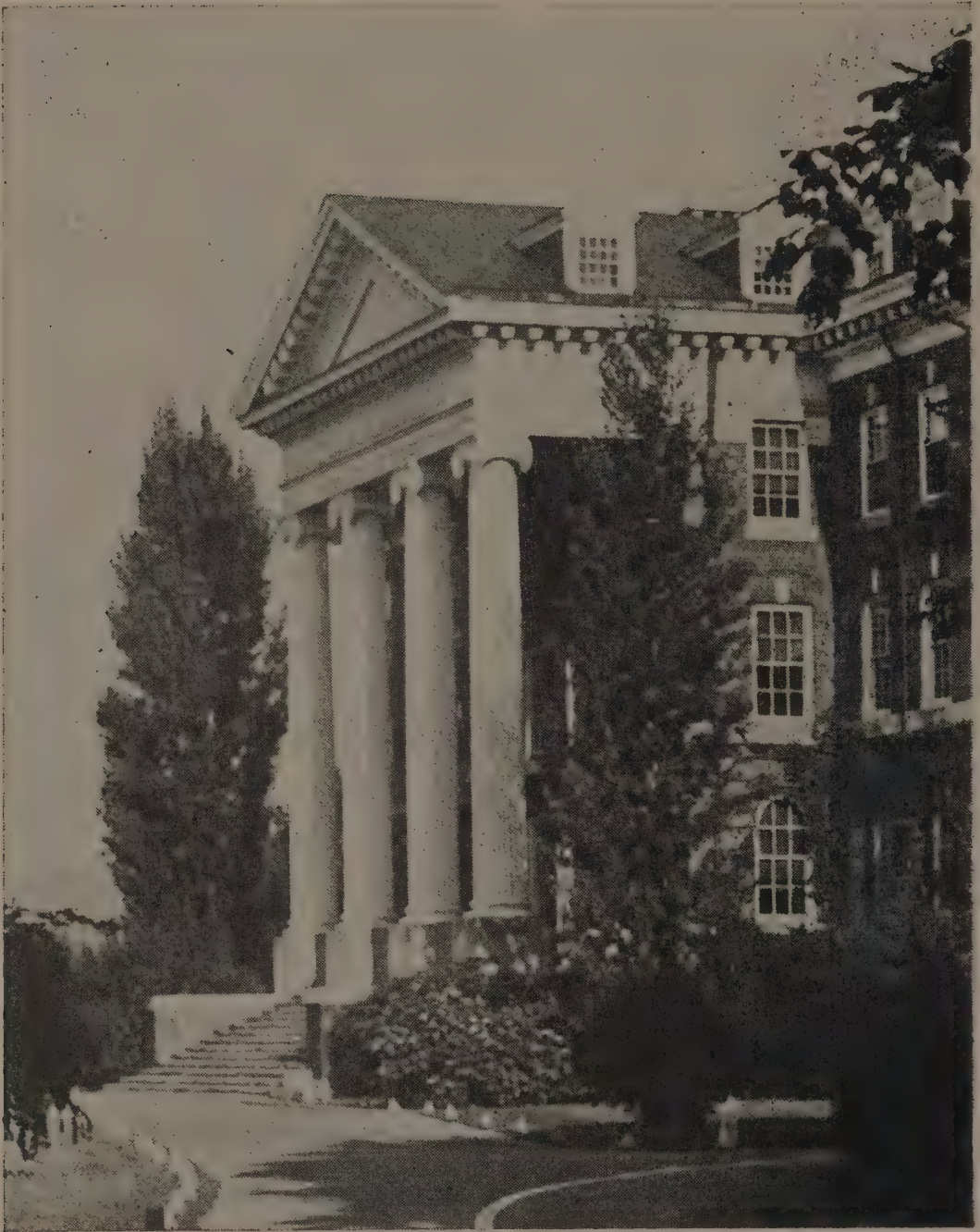
MANORS CHURCH  
Erected 1893.

nual apportionment for the Seminary for some years before 1884. Classis paid it, and in 1882 paid in addition the sum of \$365 on account of a Seminary deficit. Classis was much interested in the plan to establish a Potomac Synod professorship. When the idea was first presented in 1886, Classis made arrangements for the holding of educational conventions in each congregation in preparation for the financial campaign to follow, and promised Dr. Bowman, the Superintendent for raising the sum of \$35000 to endow the professorship, a hearty welcome in the congregations. There is, however, no record of the amounts contributed by the people of Classis toward this Fund. In 1894 Dr. Bowman appeared again before Classis to ask aid for the members of the churches in furnishing the new Seminary building. Again the Cause was heartily commended to the people. For a great many years, to the present, Classis has paid an annual apportionment for Seminary Aid.

When in 1869 Franklin and Marshall College asked through the Synod for a contribution of one dollar from each member of the Church, Classis agreed and appointed a committee to collect the money from Classis' constituency. The next year it was reported that some money had been collected but that it was impossible to carry out the "Dollar Plan" in its entirety. Classis also took steps to participate in the Centennial Celebration of the College in 1887, by appointing the Epiphany Season as a suitable time for the claims of the institution to be brought by the pastors to their people. A committee, of which T. F. Hoffmeier was chairman, was appointed to arrange for Endowment conventions in the congregations. The financial aim was to endow the Presidency of the College in memory of Dr. Nevin. Classis also took part in the movement in 1896 to raise \$500000, to be added to the endowment, and a committee, of which Dr. Clever was chairman, was chosen to co-operate with the College in Classis' territory. In 1902 it was reported that \$653.50 had been contributed toward the cost of the Science Building.

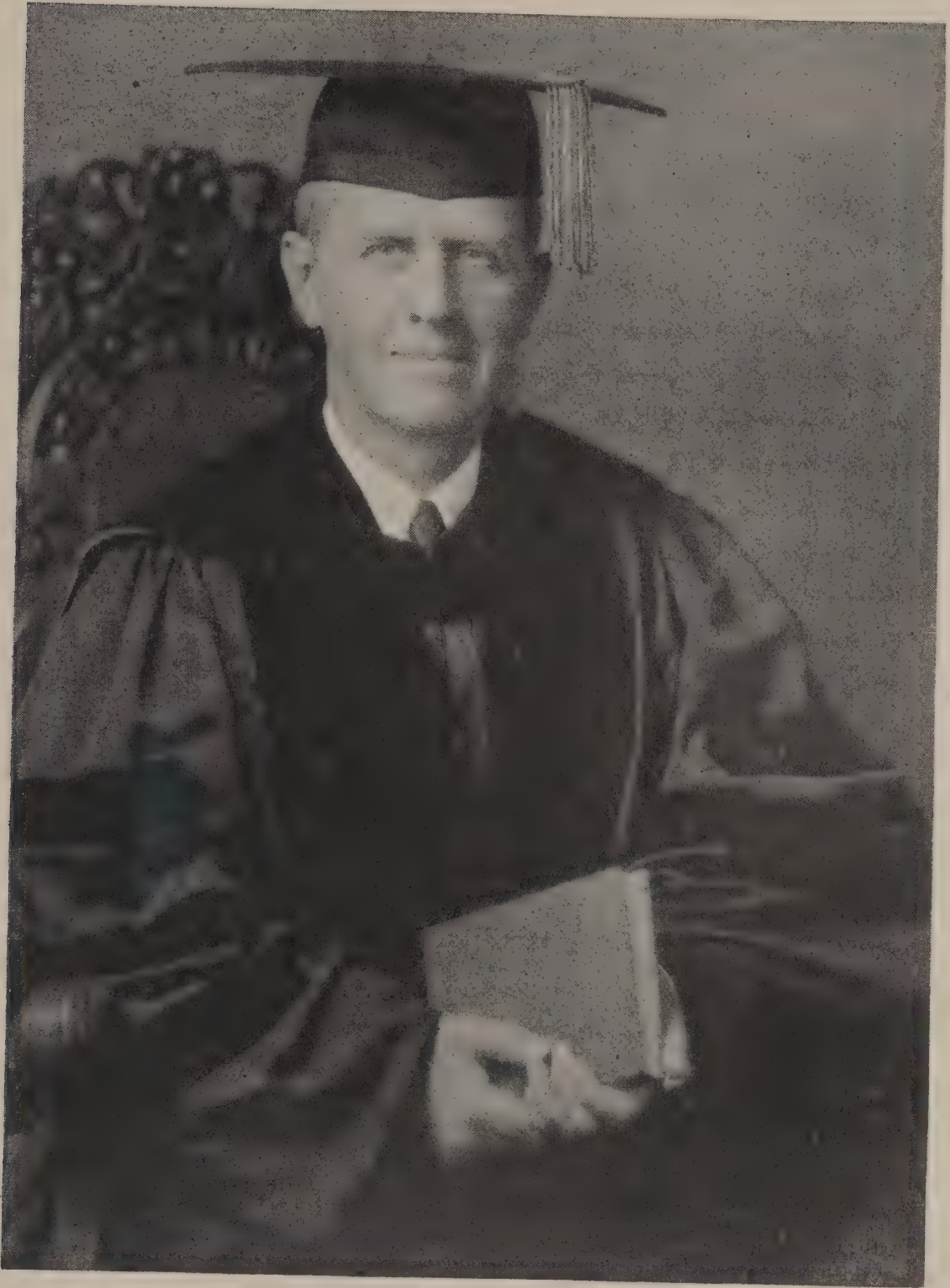
The references to Mercersburg College in the Minutes from 1865 to 1881 are only casual. There was no appeal to Classis for financial aid





ADMINISTRATION BUILDING  
Hood (formerly Woman's) College.

although the financial position of the College was precarious. When in 1881 it was reported that an effort would be made to re-open the College, which had been closed since 1879, Classis promised its patronage and support. The first reference to financial support is in the Minutes for 1889, when Classis was apportioned \$500 for this Cause. In 1891 Classis agreed to pay \$155 arrearage on its apportionment for Mercersburg College. In 1892 when special efforts were made by Synod to pay a debt of \$5000 resting on the College, Classis divided its territory into three districts for the purpose of soliciting its people for contributions toward the debt.



REV. DR. HENRY I. STAHR  
Present President of Hood College.

As early as 1870 Maryland Classis received an overture from Mer-  
cersburg and Zion's Classes, seeking Classis' interest in the establishment  
of a college for women. Virginia Classis was also to be included in the  
project. Classis received the request in good faith, and appointed a  
committee to confer with committees from the other interested Classes,





REV. WILLIAM R. BARNHART, D. D.  
Professor, Hood College.

the inference being that the new college was to be located at Mercersburg, and would use the Seminary building, soon to be vacated. Rev. George L. Staley, chairman of Classis' committee, reported in 1872 that the other Classes had done nothing about it, so the whole matter was dropped. A school, established by Staley at Tyrconnel in Frederick County, was commended, but Classis never had any official connection with it.

The need for higher education of women was regarded as adequately met at Mercersburg College under the presidency of Dr. Aughinbaugh, until preparations for the establishment of an academy for boys at Mercersburg in 1892 made the leaders of the Church realize that provisions for the higher education of women must be made elsewhere. The problem was solved in the establishment of the Woman's College at Frederick in 1893 in the buildings of the Frederick Female Seminary, with Prof. Joseph H. Apple as President.

The relations between Classis and the Woman's College were of the most cordial character from the beginning. As a first step to secure the institution financially, Classis in 1894 overtured Synod to raise an endowment of \$20000 for the College, and in order to encourage the movement, Classis gave the sum of \$5000. Dr. Cort was appointed the agent of Classis to raise the fund among the congregations.

Classis likewise gave support to the movement to raise \$17000 in 1897 for Catawba College. In 1889 it was reported that \$1000 had been

contributed from the membership of this Classis. A generous share of the \$17000 promised to Catawba College by Synod, was paid through the apportionment by Maryland Classis.

### SOCIETY FOR THE RELIEF OF MINISTERS AND THEIR WIDOWS.

The custom of taking an annual collection for the Relief Society (Called "Guardians for the Relief of Ministers and their Widows") began in 1871 and was observed until contributions for Ministerial Relief began to be made through the Classical apportionment. The custom of setting aside a certain sum to be devoted to the purchasing of life-memberships in the Society dated from the time when a surplus in the fund for Home Missions was applied to this purpose. For many years, or until the Board of Ministerial Relief was organized, at least two ministerial members of Classis (sometimes three) were designated as life-members (chosen in order of seniority), and so zealously was the custom adhered to, that frequently a minister was designated after only two or three years' service in Classis. In 1883 it was stated that the sum of \$1070.28 had been contributed for this purpose since 1875 when the first life-members were named. Rev. T. F. Hoffmeier was Secretary of the Society from 1883 until 1902, when he was succeeded in that office by Rev. Simon S. Miller who served as Secretary until his death in 1924.

### THE CONSTITUTION.

Classis was called upon to approve or reject amendments to an existing Constitution, or a new Constitution, no less than eight times during the Period from 1868 to 1902. In 1868 and 1879 amendments were approved. In 1881 a draft of a new Constitution was submitted by a committee appointed by General Synod in 1878. When this draft was submitted to Classis the action was "That in the opinion of this Classis, the proposed changes in the Constitution, relating to annual meetings of the General Synod, the concentration of Church work in the Boards of General Synod, and the election of delegates to General Synod by Synods instead of by Classes would not be expedient, and further, that the new Constitution would require very serious revision before it ought to be submitted for adoption or rejection". Classis approved the new Constitution, submitted by the General Synod of 1887, but it was rejected by the Church at large. A new Constitution, submitted in 1893, was also approved by Classis, but final adoption was deferred by the General Synod because there was a difference of opinion as to whether it had been adopted or not by the required two-thirds of the Classes of the Church. It was submitted again in 1897, and again Classis approved it. In 1899 General Synod found that twenty six Classes had approved the Constitution submitted in 1897, and that twenty-seven had disapproved it, and consequently it was declared rejected. A new Constitution was submitted, approved by the Classes, and officially declared adopted at the meeting of the General Synod in 1908.





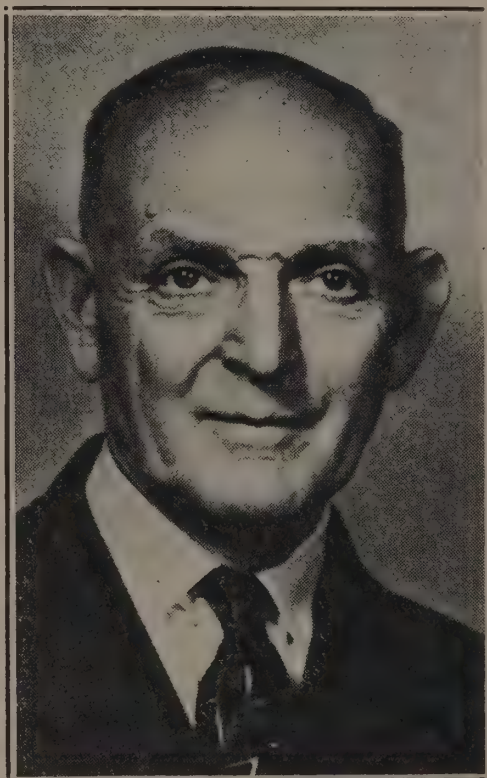
JOHN B. THOMAS  
Adamstown.



THOMAS WAGAMAN  
Sabillasville.



RAY C. GIMPLE  
Funkstown.



JOHN W. THOMAS  
Adamstown.

DELEGATE ELDERS.

## CHAPTER 10

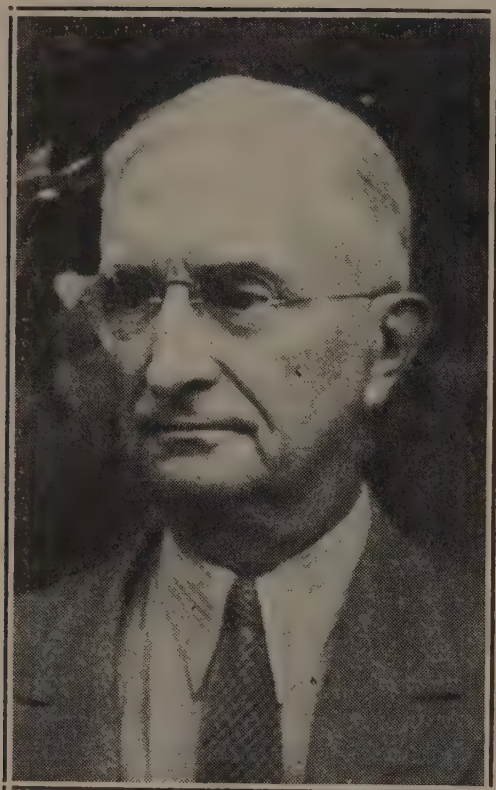
### THE FOURTH PERIOD, 1903 - 1938.

#### CLASSICAL INTERESTS.

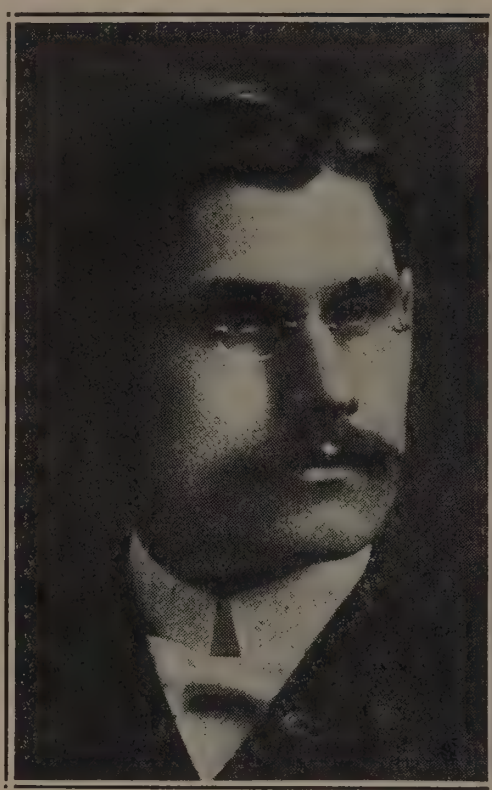
The Fourth Period of Classis' History extends from 1903 to the present. The outstanding event was the division of Classis, a movement which had been frequently discussed, voted on several times, and once defeated only by a tie vote. The features of this Period are tremendous increases in the amounts contributed for current and benevolent purposes; the concentration of the membership into congregations located in large towns, with a consequent decline in the size and strength of rural congregations; the small number of new congregations organized as compared with the preceding Period; and the development of a trend in Classis and in the Church generally toward the transfer of authority and initiative from congregations and Classis to larger judicatories and to Boards. In many ways it has been a Period of development; in others, a Period of retrogression. Altogether, it has not been the most prosperous or hopeful era of the life of Classis. It is true that the sums raised for benevolent purposes increased from less than ten thousand dollars a year in 1902 to nearly forty thousand in 1931, that pastoral support increased 200% to 300%, and that many congregations rebuilt or improved their church property. But during this whole Period only three new congregations were organized, one of which was disbanded after a few years and another was dismissed to another Classis. Against this gain of one new congregations is the record of the dissolution of no less than nine congregations, two of which (Ladiesburg, originally Haugh's; and Rocky Hill, afterwards Centerville) were in existence when Classis was organized; two others (Leitersburg and Manor) were almost as old as the Classis; and the others had been congregations for periods ranging from forty to eighty years. Nor has there been the increase in membership that might be expected. Excluding those congregations which have been dismissed to another Classis, the net increase in membership in this more than a third of a century has been only 1338; from 7560 in 1902 to 8898 in 1937.

The problems of organization and procedure in the conduct of the business of Classis have been met from time to time as need arose, by new regulations which were enacted, amended, abrogated, and sometimes re-enacted. The custom of electing the President from year to year in the order of seniority of service in the Classis has been continued. The appointment of the Stated Clerk, however, which for many years was for an indefinite term, was changed in 1931, upon the adoption of amendments to the Constitution. Stated Clerks and Treasurers have served for long terms. Colliflower and Miller each served terms as Stated Clerk of 22 years. Deatrick was Clerk for 15 years, Coblentz for 20.





REV. ERNEST E. WEAVER.

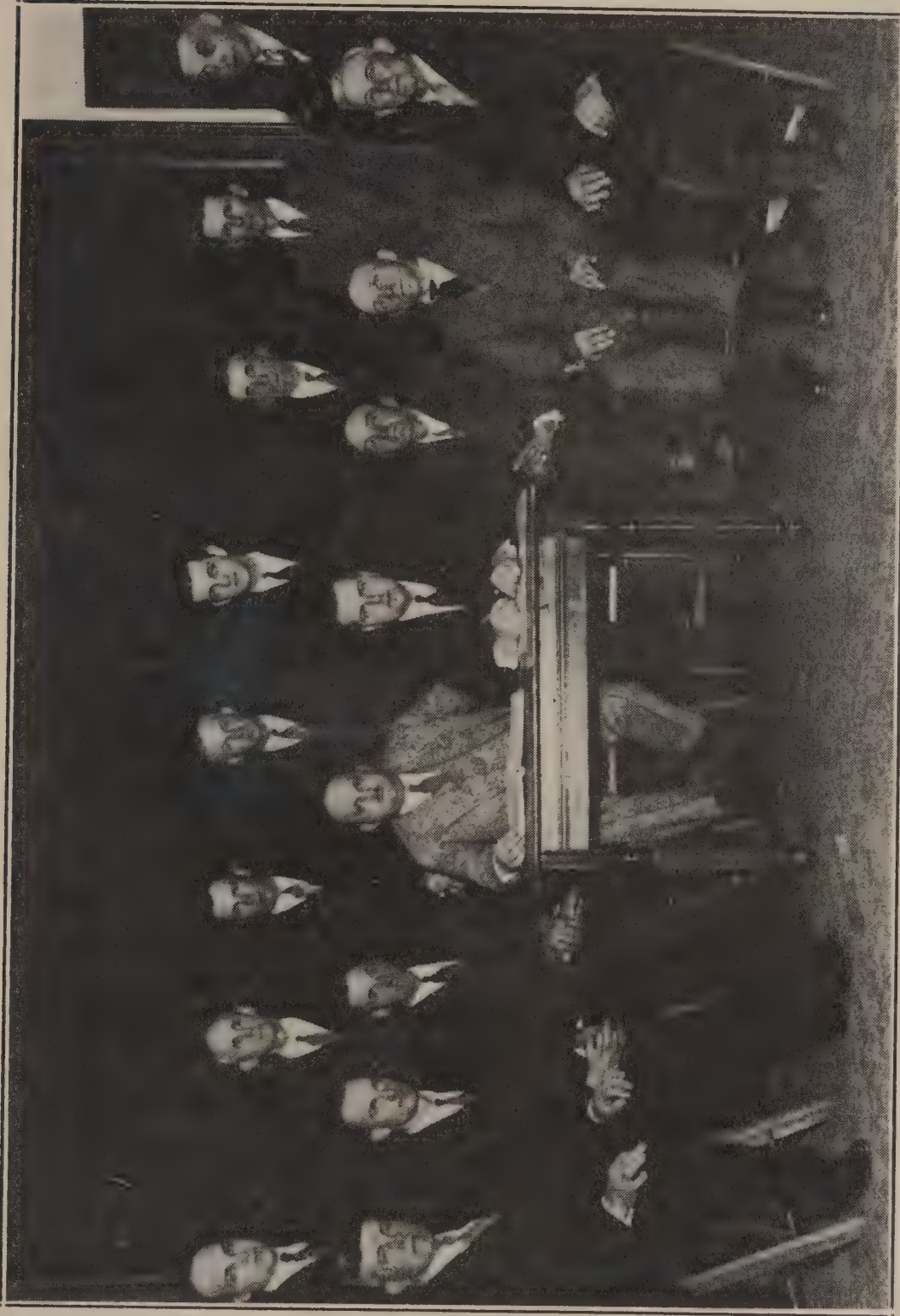


REV. GEORGE W. KERSTETTER.

Slagle was Treasurer for 29 years, Warrenfeltz for 15. Whilst no President ever served for two consecutive terms or more, a number were elected for a second or third term after intervals. Jacob Geiger, Albert Helfenstein, A. P. Freese, George W. Glessner, Joseph W. Santee, William Goodrich, Louis F. Zinkhan, Adam S. Weber, Marion L. Firor, George A. Snyder, and Atvill Conner each served two terms. Robert Douglass, Elias Heiner, J. Casper Bucher, Mortimer L. Shuford, and Edmund R. Eshbach were each elected three times as President; and Dr. Daniel Zacharias was called four times to be President of Classis.

Maryland Classis was among the last of the Classes to elect an Executive Committee. Almost a hundred years ago, in order to avoid so many special meetings, a committee of Supply was appointed, with power to receive and dismiss ministers, confirm Calls, and dissolve pastoral relationships. but the special meetings continued, and after a few years the Supply Committee was discharged. The Executive Committee of Classis has functioned only since 1831.

The time of meeting has frequently been changed. It will be remembered that Synod in organizing the Classes had fixed the time of meeting for all the Classes for the first Sunday in May, but, as has been said, the opening day was given entirely to religious services. The first meeting of Classis lasted for two days (Monday and Tuesday). Then, as the business became more complex, more time was needed; and in order that the members might return home before the end of the week, after having been absent from their congregations over one Sunday, the open-



CONSISTORY, BAUST CHURCH.

Front Row. (Left to right.) Oliver Brown, Martin Rodkey, Raymond Rodkey, Rev. Addison H. Groff, Rev. Miles S. Reitsnyder, Pastor, Howard Maus, Noah Babylon, Charles Heltebridle.  
 Second Row. (Left to right.) George Dödrer, Dr. C. A. Houser, Charles Graham, William Myers, Stanley Lutz, Edwin Koontz, Stanley Stonesifer, Martin Koons.





CONSISTORY OF GLADE CHURCH, Walkersville.

ing session was changed to Friday evening, so that adjournment might be taken on the Tuesday or Wednesday following. But as the years passed even three or four days were not enough. In 1913 Classis convened on Wednesday afternoon, and adjourned on the following Tuesday night, just before midnight. In 1917 Classis met on Monday evening with the intention of adjourning not later than Thursday. Since regular Fall Meetings, lasting throughout a whole day, have been in vogue, the annual sessions have continued not more than two days. In 1927, however, in order that Classis might participate in the Centennial Celebration of Christ Church at Cavetown, the annual meeting was held over Sunday.

From the beginning the annual meetings were held in the spring between the middle of April and the first of June. When the fiscal year of the Church was changed to coincide with the calendar year in 1929, General Synod recommended that the annual meeting be held as soon after the first of January as possible. But Classis did not make the change until 1932, and even then, on account of bad weather, the plan was followed for only three years. From 1935 to 1937, inclusive, the annual meetings were again held in April or May.

In 1915 the matter of changing the time of the annual meetings from spring to fall was submitted to the Classes without recommendation.





CONSISTORY ST. JOHN'S CHURCH, Woodsboro.

The purpose was to shorten the interval between a meeting of General Synod and the following meeting of the Classes. No action on the proposal was taken by Maryland Classis. After the meeting of General Synod in 1917, when the apportionments were considerably increased, it was proposed that Classis meet in a special session late in the fall to consider the larger assessments on the congregations. In 1921 Classis directed that the Missionary and Stewardship Committee (elected first in 1915), which had been given the responsibility for the proper and adequate presentation of the new apportionments, should report to a special meeting to be held after the first of September. The meeting that year was held on December 13, and thus was begun a custom which lasted for several years. Classis never, however, formally adopted an apportionment or apportioned it upon the congregations at any of these special meetings. The adoption of the apportionment was always postponed until the next annual meeting. Since 1926 the apportionments from General Synod have been regularly presented through the Missionary and Stewardship Committee. In 1927 General Synod proposed that a regular Fall Meeting for a full day be included in Classis' program, but the proposal was defeated. The mood of Classis underwent a change soon afterwards, however, for in 1928 Classis directed that such a meeting be held, at which the apportionments and other denominational interests should be thoroughly discussed. What may be considered the first Fall Meeting took place on October 15 1928, although at that meeting





**CONSISTORY, CHRIST CHURCH, Cavetown.**

Standing—from left to right: Frank Doyle, John Phettyplace, Harry Frey, Charles Masters, Raymond Frey, Arthur Sprecher, Samuel Winters, and John Pound.

Seated—from left to right: Hoy D. Newman, Rev. Edward T. Plitt, and Eugene A. Spessard.

there was no action on apportionments or on any other subject under discussion. The first regular Fall Meeting at which the apportionments for the following year were received, discussed, adopted, and apportioned among the congregations was held in 1930. Since 1930 the Fall Meeting has been an integral part of the annual Classical program. In 1934, and again in 1937, overtures to extend the Fall Meeting over two days were rejected.

The matter of the apportionment has been a problem for many years. Such questions as what a fair apportionment is, how it is to be divided and on what basis, what benevolent objects shall have a place in the apportionment, and how to secure it in full have been discussed over and over again. Ever since the early days when the amount was so small has every congregation in Classis paid it in full, perhaps the most troublesome problem has been to have the membership of the Church regard it as a challenge to their spirit of benevolence rather than as a tax which they are expected to pay. Classis has taken action at various times to secure the largest possible amounts for the benevolent agencies of the Church, and at the same time not lose the benevolent character of the contributions or the interest of the contributors.





JOINT CONSISTORY, CARROLL CHARGE.

In 1911 a new method was proposed and adopted, to the effect that each congregation make a thorough canvass in which every member should be challenged to make an adequate offering, and then the sum total pledged should be regarded as the apportionment of that congregation for the following year. In 1913 the Committee on Finance was instructed to apportion only such objects as Classical Contingent, Synodical Contingent, Classical Indebtedness, and Synodical Indebtedness, while all purely benevolent objects, such as Missions, Education, Ministerial Relief, etc., were to be submitted to the membership of the Church without being apportioned in any definite amount. It was hoped that the consideration of objects rather than amounts would bring a larger response for benevolent purposes. The method was continued until 1918, when decreasing contributions for Missions, etc., made a return to the former method desirable.

In 1911 General Synod directed that money for benevolent objects should be sent directly from congregations to the Boards, but Classis was not willing to accept such an arrangement, and continued the method of having all benevolence money pass through the hands of the Classical Treasurer. From 1924 Classis has received the apportionments for the four Boards (Home Missions, Foreign Missions, Christian Education, and Ministerial Relief) directly from General Synod and not through the District Synod, as had been the custom since the time of the organization of the Synod. This change had a deep significance. Under the old arrangement there was no connection between the Classis and the General Synod except in the election by Classis of delegates to the General Body. All communications from General Synod to Classis, or vice





ST. JAMES CHURCH, Wolfsville.



CONSISTORY, ST. JAMES, Wolfsville.

From left to right: Claude U. Stottlemeyer, Loy Wolf, Philip Warrenfeltz, Hoy Brandenburg.

versa, were made through the District Synod. Even an Overture, which was intended to reach the General Synod, went through the same slow route. The result was that actions of General Synod of whatever character reached Classis not less than a year afterwards, and then only



JERUSALEM CHURCH In Carroll County.

through the Synod. The practice of referring all matters directly to the Classis had the effect, especially since the beginning of the custom of holding Fall Meetings, of bringing matters referred by General Synod to the attention of Classis in the same year of their enactment. Thus, apportionments, laid by General Synod in June of any year, are accepted by Classis in September or October of the same year, are apportioned to the congregations, and go into effect the first of the year following.

During this entire Period Classis has published an Abstract of its proceedings each year, although in 1918, as a matter of economy during the War period, the Abstract was considerably smaller in size than usual and appeared without the customary cover. For several years the Minutes of the Classical Women's Missionary Society were bound with the Abstract. Since 1930 the Minutes of the Fall Meetings have appeared in full as a part of the published proceedings. In the fall of 1937 the Minutes of the current Fall Meeting were published in a separate pamphlet.

Beginning with the session of 1917 an Elders' Conference, consuming an hour or more, was held each year in connection with the annual meeting. In that same year was begun the custom of having the elders come to the chancel, after the parochial reports had been read, to answer the constitutional questions.

During this time Classis made several efforts to bring about a general increase in pastors' salaries. In 1914 the minimum salary was fixed at \$800 and parsonage. In 1919 the minimum was increased to \$1000. In the same year Classis directed all Charges, receiving Sustentation, to





GRACE CHURCH, Pleasant Hill.

make an every-member canvass, or Sustentation would not be granted. In 1920 in order to secure a higher as well as a more equitable scale of pastoral support Classis considered a plan by which all money intended for pastors' salaries and benevolences should be paid to the Classical Treasurer, who in turn should pay to each pastor the amount allotted to him as salary according to the schedule to be adopted. In this way it was expected that pastors of weak Charges and those of small membership would be assured of adequate support. The plan, however, was never adopted or put into effect.

In 1919 Classis instructed the officers to arrange a Centennial program to celebrate in 1920 the one hundredth anniversary of its organization in 1820. The date was to be as near as possible to the month and the day of the month as the date on which the actual organization took place. The place selected was Frederick where the first meeting was held. The Centennial Program was carried out as arranged, on May 4 1920. Drs. A. S. Weber and Conrad Clever had charge of the service. An historical address was delivered by Dr. George W. Richards.

In 1923 Classis issued an invitation to the churches of all the Protestant denominations represented in the State of Maryland to participate in the organization of a State Federation of Churches, the purpose of which was to bring the various churches into a closer relation of fellowship and understanding, and at the same time to rally the united strength of the Christian people in Maryland in a united Body for social, moral, and spiritual purposes. It was reported, however, in the following year that the proposition had not been received with any enthusiasm, and the matter was dropped. Classis on a number of occasions has approved



OLD GLADE CHURCH.

and supported interdenominational movements and organizations in the State for moral betterment. The State Sunday School Union was recognized nearly fifty years ago. In 1907 Classis commended the work of the Anti-Saloon League and supported the League in helping to bring about national Prohibition. The Lord's Day Alliance was commended first in 1911, and since 1916 the Committee to co-operate with the Alliance has been one of the permanent committees of Classis. Mothers' Day was commended first in 1915.

The three hundred and fiftieth anniversary of the completion of the Heidelberg Catechism was observed in 1913 with an anniversary service in connection with the annual meeting. Addresses were delivered by Drs. Richards and Herman. Classis also participated in the four hundredth anniversary of the Reformation in 1917 with special services and special contributions by congregations for Missions and Christian Education. The Association of Colleges and Seminaries of the Reformed Church, of which Rev. C. H. Ranck, a member of Classis, was Director, and which had for its object the raising of a million dollars for the institutions of the Church, was recognized in 1917, but in 1918 it was reported that little had been done among the congregations of Classis, and so a special committee on the project, appointed the year before, was discontinued. The National Preaching Mission of 1936 was heartily approved in the form of a resolution, calling upon every congregation to partic-





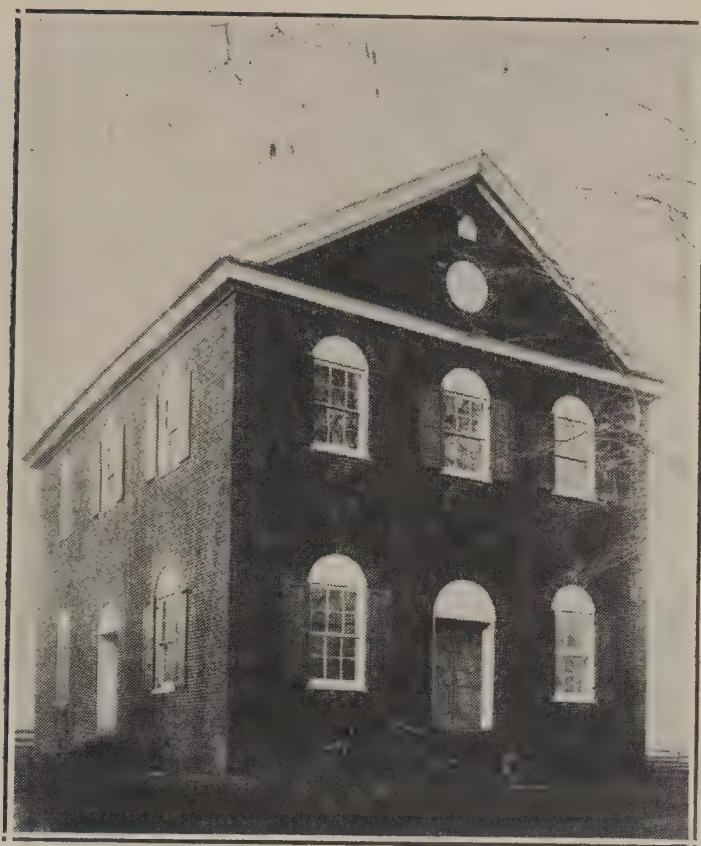
ST. JOHN'S CHURCH, Woodsboro.

ipate in it; also, the Committee on Evangelism was directed to prepare a series of topics for the use of the congregations. Since 1934 Ministerial Retreats under the auspices of the Committee on Evangelism have been held each year just preceding the Lenten season.

The District Church Work Conventions, which were instituted in 1871, were held each year in some form until 1937. In 1903 it was decided that they should be held in the interest of the Woman's College and Missions. In 1904 the churches of Washington County, in which great interest in the Conventions has always been manifest, were given permission to organize an Elders' and Deacons' Society, for the purpose of sponsoring such gatherings in that district. In 1908 two Sunday School Conventions in Washington County and one in Baltimore City were held. By 1921 the original Church Work Conventions had developed, first into Elders' Conferences, and then in 1923 into Consistorial Conferences which were popular for several years and did good work. Although the project lapsed in the other sections of Classis, at least one Consistorial Conference has been held each year in Washington County to 1937.

### CLASSICAL INDEBTEDNESS.

As soon as its Charter went into effect in 1882, as has been told in another Chapter, Classis began its extensive work in church building and church extension. Although the Period under consideration is not marked for the organization of many new congregations, Classis did not lessen its interest and activity in the work which was begun in the preceding years. In 1905 Classis made a donation of \$5000 to Woman's College. Similar gifts were made to St. Mark's Church in Baltimore in 1906, to St. Luke's Church in Baltimore in 1916, and to Grace Church in Baltimore in 1925. Brunswick received a gift of \$2000 in 1909, Creagerstown \$500 in 1916, and Keysville \$500 in 1919. For years



OLD KREIDER'S CHURCH.

Classis carried a debt on account of these gifts, together with the indebtedness incurred on account of previous donations made to churches in the years preceding 1902. Classis had also made itself financially responsible for certain debts incurred by congregations, all of which was carried as Indirect Indebtedness. In 1916 on account of the default on the part of Christ Church, Baltimore, on a mortgage, an item of \$3850, hitherto carried as indirect indebtedness, became a direct obligation of Classis. Previous to 1937 and after 1882, Classis was never free from debt except for a brief period in 1924-1925, and from July 1 to September 25 in 1931. A statement of the direct debt of Classis by five-year periods from 1906 is as follows: 1911, \$12900; 1916, \$17436; 1921, \$7536. In 1924 Classis was reported free of debt. The indirect indebtedness for similar periods was: 1906, \$12436; 1911, \$9486; 1916, \$8300. There was no indirect indebtedness after 1921. In 1925 Classis assumed a new debt of \$5000 on account of a gift to Grace Church, Baltimore, of which, upon the division of Classis in 1926, Maryland Classis assumed two-thirds. The last of this debt was paid July 1 1931. In September of that year, however, the Central Trust Company of Frederick, which was the depository of the funds of Classis, was closed, with the consequence that Classis was compelled to borrow the sum of \$3646.11, the amount on deposit at the time of the failure of the bank. The final instalment of that debt was paid January 22 1937, so that again





ZION'S CHURCH, Charlesville.

Classis was free of debt. In 1917 the peak of indebtedness was reached, the amounts being \$21173 of direct debt, and \$12800 of indirect debt.

Another item of indebtedness for which Potomac Synod was directly responsible, but of which Maryland Classis assumed and paid its share, was on account of a gift of \$15000 to Catawba College. This was apportioned from year to year upon the Classis until it was finally paid in 1919.

In addition, each year for more than three-quarters of a century, Classis has given sums totaling annually from \$100 to \$2500 as Sustentation to weak Charges, a worthy practice which continues to the present.

### THE DIVISION OF CLASSIS.

Mention has been made in previous Chapters of various overtures made by sundry individuals and groups, looking toward a division of Classis. As time went on the need for a division became more and more apparent. In 1909, a petition (the second from this group), sponsored by the Frederick County Ministers' Association and signed by every minister and practically every delegate elder from Frederick and Washington Counties, was presented, but when it was brought up for consideration it was tabled by a close vote. In 1923 the agitation for a division was renewed, but this time it came from that portion of the Classis which had so vehemently opposed the division in 1909. This latter request came from eight ministers serving Charges in Baltimore and Washington, and asked for the formation of a new Classis. The plan



ST. MATTHEW'S CHURCH, Pleasant Valley.

was to organize a Classis to consist of those congregations of the Classis in Baltimore and Washington, and to include the Charges forming the Baltimore Classis (Formerly the German Maryland Classis). The request was favorably received and a committee, consisting of the petitioners, together with three elders, was appointed to make further study of the proposition. In 1924, upon the failure of the committee to report, the committee was continued. In 1925 the committee reported that no report had been submitted the year before because the pastors of Baltimore Classis had not then secured the promise of their dismissal from the German Synod of the East, of which the Baltimore Classis was a part. The committee reported further that the required dismissals had been issued and that the pastors of the German Churches had added their names to the original petition. Classis voted to grant the request and to overture the Synod of the Potomac to organize the new Classis with the name of "Baltimore-Washington". Favorable action having been taken by the Synod at its 1925 meeting in October, Maryland Classis met in special session in Frederick on December 8 1925 to carry into effect the action of Synod and to arrange the details of the division. The action of Synod was given in a report to Synod of a special committee, to the





ST. JOHN'S CHURCH, Buckeystown.

effect that Synod consented to the dismissal of certain Charges of Maryland Classis and their pastors, and welcomed into Synod the pastors and congregations of the former Baltimore Classis as members of the Synod.

Classis accepted the report of the committee and regarded it as authority to proceed with the details of the division. It was agreed that the actual division should take place on Reformation Day, January 19 1926, and that the action of dismissal of pastors and congregations should go into effect on that date. The following were then dismissed: First and St. Stephen's Reformed Church, Baltimore, with Rev. Robert M. Stahl, Pastor; Third Reformed Church, Baltimore, with Rev. Clayton H. Ranck, Pastor; St. Paul's (English) Reformed Church, Baltimore, with Rev. Lloyd E. Coblentz, Pastor; Trinity Reformed Church, Baltimore, no Pastor; Faith Reformed Church, Baltimore, with Rev. Charles E. Wehler, Pastor; Christ Reformed Church, Baltimore, with Rev. John L. Barnhart, Pastor; Grace Reformed Church, Baltimore, with Rev. Samuel A. Troxell, Pastor; St. Mark's Reformed Church, Baltimore, with Rev. John R. T. Hedeman, Pastor; St. Luke's Reformed Church, Baltimore, with Rev. Atvill Conner, Pastor; St. Paul's Reformed Church, Ridgely, with Rev. George T. Fitz, Pastor; Grace Reformed Church, Washington, with Rev. Henry H. Ranck, Pastor; also Rev. Adam S. Weber; and later, Rev. Calvin S. Slagle.

The congregations and pastors of Baltimore Classis, uniting with the aforesaid to form the Baltimore-Washington Classis, were as follows: St. John's (Fourth) Reformed Church, Baltimore, with Rev. E. W. Kruse, Pastor; St. Paul's (Fifth) Reformed Church, Baltimore, with Rev. J. F. Schmuck, Pastor; Immanuel Reformed Church, Baltimore, with Rev. J. F. Grauel, Pastor; First Reformed Church, Washington,



CHURCH SCHOOL BUILDING  
TRINITY CHURCH, Adamstown.

with Rev. J. D. Buhner, Pastor; Zion Reformed Church, Baltimore, with Rev. Alfred Grether, Pastor; Bethany Reformed Church, Baltimore, with Rev. J. G. Grimmer, Pastor; Bethel Reformed Church, Baltimore, with Rev. W. R. Streitelmier, Pastor; First Reformed Church, Jacksonville, No Pastor; also Revs. H. C. Schlueter and W. E. Horstmier, without Charge.

The future territory of Maryland Classis was fixed as follows: The Mason and Dixon Line on the North; the eastern boundary of Montgomery, Howard, and Carroll Counties on the East, excluding the District of Columbia; the Potomac River on the South; and the Western boundary of Washington County on the West. With regard to the existing debt of Classis, Maryland Classis agreed to assume two-thirds, and Baltimore-Washington Classis, one-third. All matters of debt and adjustments of apportionments, together with the authority of Classis over certain church properties, were referred to the Boards of Trustees of the two Classes. Classis arranged to meet on January 26 1926 to fill vacancies, to receive notice of the reception of the dismissed ministers and congregations, and to attend to other necessary business growing out of the division.

In accordance with the preceding action Classis met in special session in Frederick on January 26 1926. A communication from the Baltimore-Washington Classis, to the effect that it had been organized by the committee of Potomac Synod on January 19 1926, was received. Classis then proceeded to fill the vacancies which occurred on account of the dismissal of members.

The change in numerical strength on account of the dismissal of congregations and pastors is shown in the following comparative state-





GRACE, TRINITY, REFORMED CHURCH.

ment: In 1925, before the division, there were in Maryland Classis 45 ministers and licentiates, 36 Charges, 64 congregations, 12760 church members, and 11872 enrolled in Sunday Schools; after the division, there were 33 ministers and licentiates, 25 Charges, 52 congregations, 8904 church members, and 8623 enrolled in Sunday Schools.

#### MISCELLANEOUS.

When the General Synod in 1923 voted to apportion directly to the Classes, one item, General Synod Contingent, was excepted and continued to come to Classis through Potomac Synod. As was explained before, on account of this round-about method, General Synod apportionments, previous to 1923, were always one year late in reaching Classis after being laid by General Synod. Since the Contingent Funds for Potomac Synod and General Synod were paid by Classis in one lump sum to the Treasurer of Potomac Synod and since the respective amounts were not always designated, the Treasurer of Potomac Synod would deduct the amount of the Synodical Contingent and remit the balance to the Treasurer of General Synod. Hence, any deficit on the Contingent of either Synod would always show as a deficit on the Fund due General Synod. The consequence was that in 1929 the Treasurer of General Synod claimed an unpaid balance against Maryland Classis of six hundred dollars. Classis, upon receiving this claim, asked its officers to make an investigation. The officers reported at a special meeting in March 1930 that the records of Classis for years before had been examined and that there appeared to be an arrearage of \$191. This amount the Treasurer of Classis was directed to pay. In 1932 the Treasurer of General Synod again made a claim for arrearage for the time previous to the change in the fiscal year. In order that Classis might not be re-



MT. VERNON REFORMED CHURCH, Keedysville.

garded as delinquent and that the record might be clear, the Treasurer was instructed to pay an additional sum of \$210.58. Since 1930 the item of General Synod Contingent has been paid regularly early in each year.

In 1933 the need of a summer camp for Young People, as a Synodical project, was brought to the attention of Classis by the Committee on Christian Education. Classis approved the idea and overtured the Synod to establish such a camp, but Synod was not ready to sponsor the project at that time, so the Classical Committee was directed to establish the camp in a modest way and conduct it until Synod was ready to act. Accordingly, a summer camp was maintained in the mountains west of Hancock, Maryland, during the seasons of 1934 and 1935. In 1935 Potomac Synod took favorable action, and for the seasons of 1936 and 1937 the camp was conducted at a site near Fannettsburg, Pennsylvania, under the direction of a committee of Synod.



## CHAPTER 11

### CHARGES AND CONGREGATIONS.

It is the intention in this Chapter to trace the history of each congregation, insofar as references thereof are found in the Classical Minutes, from 1902 to the present; but since in this Period few Changes have taken place in the relation of congregations to Charges, the narrative will be given by Charges rather than by congregations.

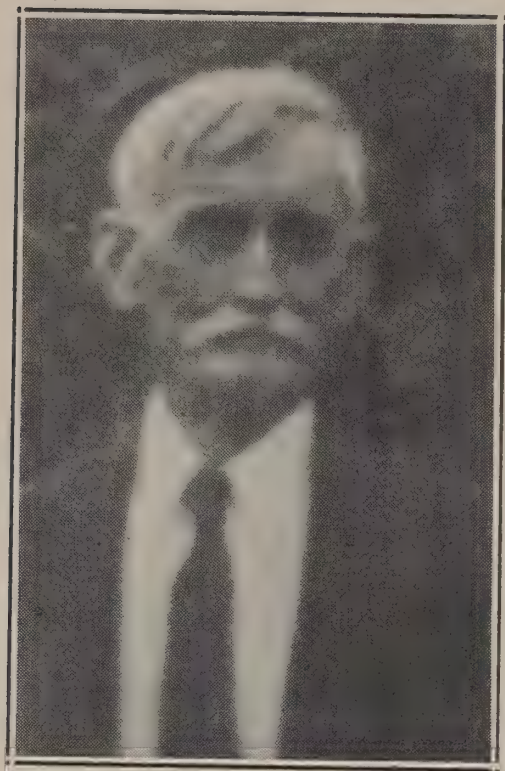
St. Mark's Church, Baltimore. This congregation, organized May 29 1900, had provided a temporary place of worship at the North-west corner of Hoffman Street and Collington Avenue. By 1904 it was ready to proceed with the erection of a permanent church building on the same site. Accordingly, an overture was presented at the annual meeting that year, asking for a donation of \$5000. Classis granted the request, provided the congregation would raise the sum of \$10000. In 1906 its pastor reported that the condition had been met and that the sum of \$10052.91 was on hand. Classis then directed the Trustees to borrow \$5000 and give it to the congregation. At the same time a committee was appointed to co-operate in supervising the erection of the new building. In 1907 it was reported that the building was completed, but there is no record of the total cost or the date of dedication.

On September 18 1916 Rev. James M. Mullan, who was the first pastor, (1900--1916) offered his resignation to accept a position as Superintendent of the Board of Home Missions. He was succeeded on December 18 1916 by Rev. John R. T. Hedeman, who continues as pastor to the present. On January 19 1926 Pastor Hedeman and the congregation were dismissed to the Baltimore-Washington Classis.

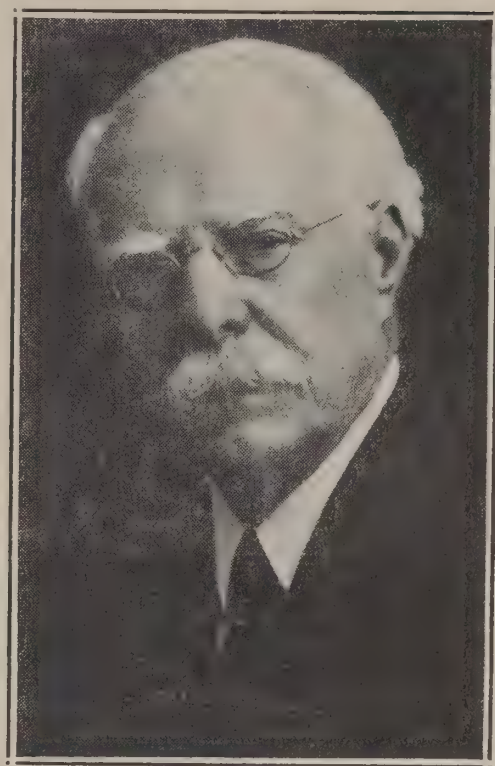
Third Church, Baltimore. Dr. Conrad Clever, who had served the congregation since 1879, resigned the pastorate on September 16 1904 to accept a Call to Christ's Charge at Hagerstown. On May 12 1905 Rev. Clayton H. Ranck became pastor. After a pastorate of eleven years Ranck resigned on April 28 1916, and was succeeded on January 15 1917 by Rev. James R. Bergey, who is the present pastor. On January 19 1926 Pastor Bergey and the congregation were dismissed to the Baltimore-Washington Classis.

In 1923 it was reported that the congregation had purchased a lot in North-west Baltimore with a view of relocating its church.

Faith Church, Baltimore. Dr. Adam S. Weber continued to serve Faith Church from July 1 1883 until October 14 1923, when he retired from the active ministry. On April 26 1931 Rev. Francis M. Erdman was called as Assistant Pastor and served as such until December 22 1922, when he resigned to become pastor of



JACOB WARRENFELTZ  
Wolfsville.



A. C. MCCARDELL  
Evangelical, Frederick.

DELEGATE ELDERS.

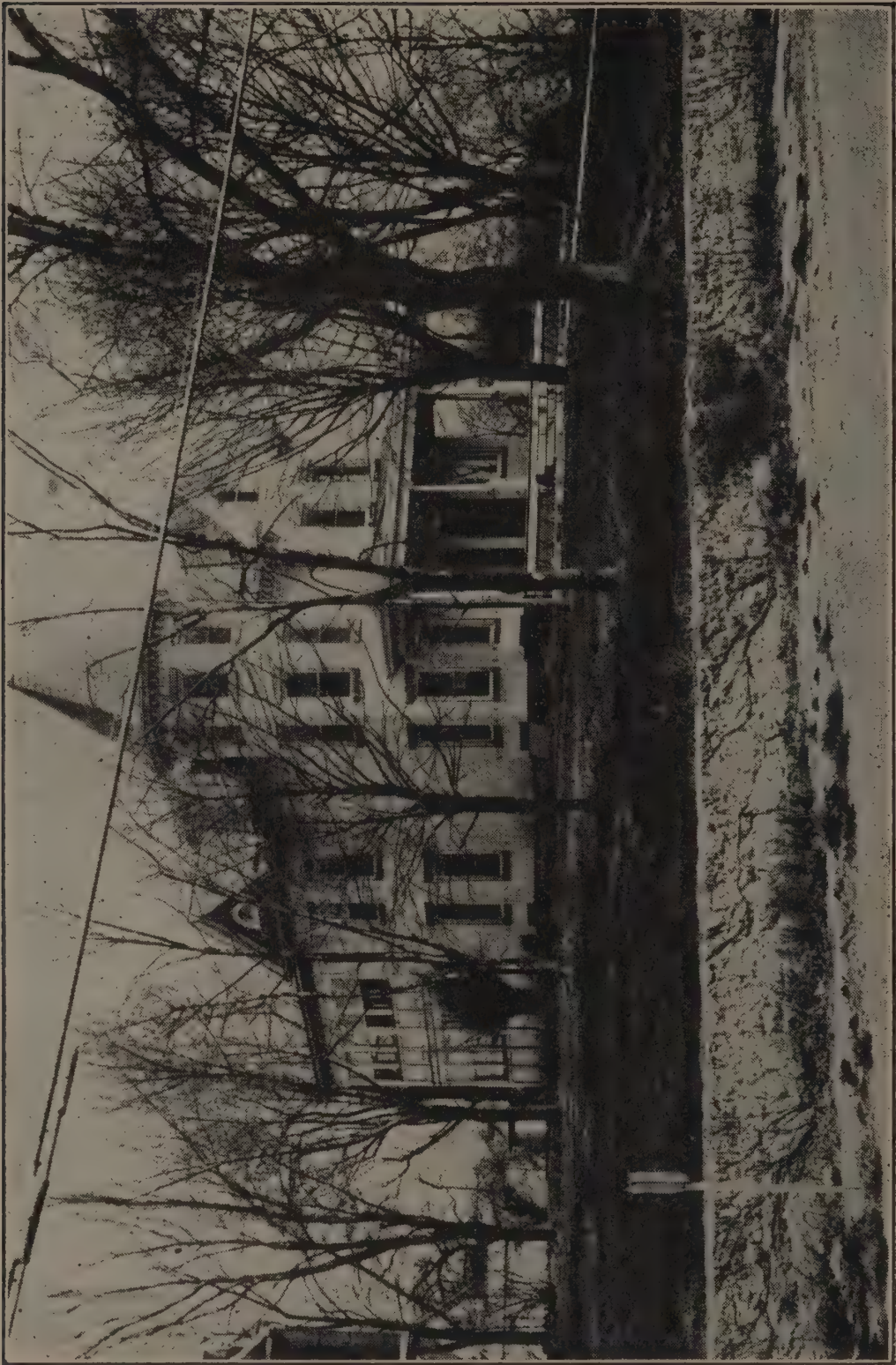
Grace Church, Baltimore. Rev. Charles E. Wehler was called as pastor on October 4 1923, his pastorate to begin with Dr. Weber's retirement. This congregation, together with its pastor, was dismissed to the Baltimore-Washington Classis on January 19 1926.

In 1906 Dr. Weber reported that a gift of the ground rent, for the lots on which the church and parsonage stood, with a value of \$1625, had been made to the congregation. In 1907 the deed for the property, which had been held by Classis since the organization of Faith Church, was transferred to the consistory.

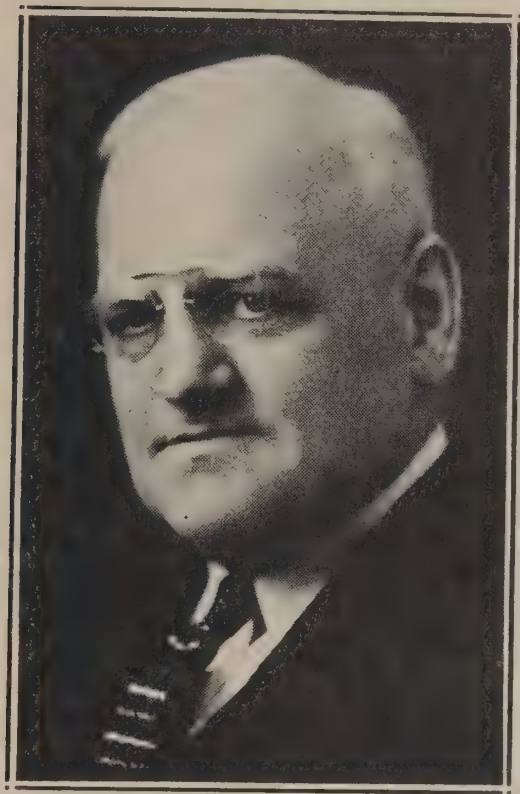
First Church, Baltimore. Dr. Joel T. Rossiter, who had served First Church since January 23 1875, died on March 1 1918. Soon afterwards, by virtue of an agreement with St. Stephen's congregation, First Church was merged with that congregation.

St. Stephen's Church, Baltimore. Rev. Charles W. Levan, whose pastorate began at St. Stephen's on April 7 1892, resigned May 29 1911. He was succeeded by Lic. Oliver S. Hartman (Ordained September 28 1911), whose labors began on September 11 1911. Hartman closed his connection with the congregation on May 29 1916. The next pastor, Rev. Robert M. Stahl, began his pastorate on March 19 1917.





“HOMewood”.



REV. WALTER R. HARTZELL  
Sup't. "Homewood."

At the annual meeting of 1918, soon after the death of Dr. Rossiter, Classis was asked to approve an agreement of merger between St. Stephen's and First Church, by which agreement the merged congregation was to be known as "First and St. Stephen's Reformed Church of Baltimore City". The property of St. Stephen's was to be sold and the proceeds used for the purchase of a lot in North Baltimore upon which the congregation intended to erect a house of worship for the merged group. In the meantime the congregation was to use the old First Church. Classis having approved the agreement, the actual union of the two congregations took place on June 16 1918. Rev. Stahl was on June 30 elected as its first pastor. Classis also approved the sale of the old St. Stephen's property.

In 1919 it was reported that the property had been sold to the Ebenezer Colored Baptist Church for \$27000 and the old building of the Ebenezer congregation. In 1922 the pastor reported that a lot had been bought at the corner of St. Paul and Thirty-Third Streets for \$13500. In 1924 it was reported that total payments on the lot amounted to \$15997.92 (The difference in totals was probably interest) and that the lot had been paid for in full. In 1926 the Ebenezer congregation had completed payments on the St. Stephen's property and had received a deed for the same. First and St. Stephen's congregation, together with its pastor, was dismissed to the Baltimore-Washington Classis on January 19 1926.



St. Paul's (English) Church, Baltimore. The pastorate of Rev. Lloyd E. Coblentz, which began on May 16 1893, continued until after the congregation and pastor were dismissed to the Baltimore-Washington Classis in January 19 1926. (November 1934).

In 1910 the pastor reported the erection of a new church plant, consisting of auditorium, Sunday School building, and parsonage, at a cost of \$62278. The new church was dedicated March 6 1910.

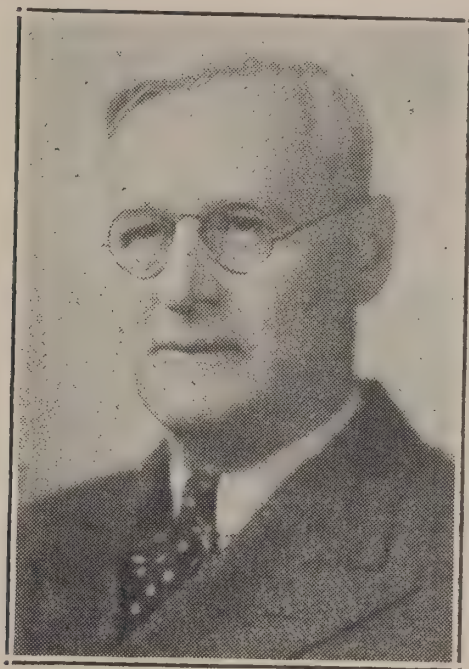
Christ Church, Baltimore. This congregation, which had been a Mission from the time of its organization, reported in 1905 that it had gone to self-support. In 1908 the congregation requested permission to erect a parsonage on the church lot, of which Classis held the deed. Permission was granted, and the Trustees were instructed to borrow \$3000 for this purpose, the congregation to pay the interest and the principal.

On January 4 1910 Rev. Gustave R. Poetter, who had been pastor since May 1 1902, presented his resignation. Poetter was succeeded on September 26 1910 by Rev. John L. Barnhart, the present pastor. In 1920 the congregation was reported free of debt. In 1925 at the request of the congregation, Classis transferred the title to the church property to the Consistory. The congregation, with Pastor Barnhart, was dismissed to the Baltimore-Washington Classis on January 19 1926.

Grace Church, Baltimore. Rev. Robert L. Pilgram, who had been pastor of Grace Church since July 27 1901, resigned April 23 1906. On August 3 of that year Rev. S. Charles Hoover became pastor. He continued to serve in that capacity until July 3 1908, and was then succeeded by Rev. Edgar F. Hoffmeier on November 2 1908. Hoffmeier's pastorate ended December 29 1913. Rev. Horace A. Shiffer, the next pastor, came to Grace Church on March 16 1914.

In 1919 the congregation reported that it was considering the problem of re-location, and asked the co-operation of Classis. Pastor Shiffer resigned December 10 1919. The congregation was then without a pastor until May 16 1920 when Rev. Edward R. Hamme was appointed Supply. This arrangement continued until December 20 1920, and then Hamme was called regularly as pastor and continued as such until September 22 1922.

In 1920 the Committee on Re-location reported to Classis, advising that on account of unsettled conditions and high prices of real estate in that part of the city in which the congregation desired to re-locate, the matter had better be deferred for a time. At the same time it recommended that Classis overture the Board of Home Missions to re-enroll Grace Church as a Mission, on condition that the congregation obligate itself to raise \$700 annually for pastoral support and provide a residence for the pastor.



REV. ROBERT J. PILGRAM  
Pastor, Grace, Baltimore, 1901—1906.

After Hamme's resignation Rev. Francis M. Erdman, who had been Assistant to Dr. Weber at Faith Church, accepted a Call to this congregation (Grace) and began his pastorate December 27 1922, but his service ended a few months later with his death on May 23 1923. Then Rev. Samuel A. Troxell was called to the pastorate on July 31 1923.

At the annual meeting of 1925, Grace congregation, which in the meantime had proceeded with its plans for re-location, asked Classis for a donation of \$5000 toward the cost of its contemplated new church building. The report of the committee, appointed to consider the matter, was unfavorable, but Classis voted to grant the request and instructed the Trustees to borrow the money and give it to the congregation. Grace Church, with its pastor, was dismissed to the Baltimore-Washington Classis on January 19 1926. In 1927 Classis transferred the deed of the church property to the congregation.

St. Luke's Church, Baltimore. St. Luke's congregation had its beginning in a Sunday School organized February 21 1904 by the Reformed Church Extension Society of the City of Baltimore. The Sunday School, which was regularly enrolled by Classis at the annual meeting of 1905, used Bransky's Hall at the corner of Wilkins Avenue and Pulaski Street as its meeting place. In May 1907 thirty-one persons most of whom were members of St. Paul's Church, presented a request to be organized into a congregation. The request was granted and Classis appointed a committee, consisting of Revs. E. R. Eshbach, Lloyd E. Coblentz, and C. H. Ranck, to effect the organization. The congregation was formally organized on July 15 1907 at 8 P. M. in the chapel of St. Paul's Church, when twenty-three persons were transferred from St. Paul's.



The first pastor was Rev. Albert B. Bauman whose service in the congregation began October 24 1907. Bauman resigned April 18 1910 and was succeeded by Rev. Atvill Conner who became pastor on September 1 1910.

A temporary location at Payson and Ramsay Streets was used as a place of worship for several years. In 1912 the pastor asked Classis for a donation toward the cost of a permanent church building, but from the Minutes it appears that no action was taken. In 1914 Classis appointed a committee to co-operate with the consistory and the Board of Home Missions in the selection of a permanent site. At a special meeting later in the year, the committee recommended that Classis give St. Luke's \$5000 on condition that the Mission Board make a donation of \$10000. The Board promised to give \$5000 and lend \$5000. The committee also recommended that the property at Ramsey and Payson Streets be disposed of, and that the lot at the South-east corner of Baltimore and Pulaski Streets be secured. Classis adopted the recommendation of the committee with respect to the site but deferred final action on the matter of the donation until the next annual meeting.

When Classis convened in annual session in 1915 and the matter of the donation was again considered, its action was a refusal of the request, by a vote of 26 to 28. In 1916 it was reported that the basement of the church had been completed and was in use, also that the main church building was in process of erection. Classis at this session voted a gift of \$5000 to St. Luke's and instructed the Trustees to arrange to have the money given to the congregation as soon as possible.

St. Luke's congregation and Pastor Conner were dismissed to the Baltimore-Washington Classis on January 19 1926.

Trinity Church, Baltimore. (Woodberry). At the annual meeting of 1905 permission was given for the erection of a parsonage on the church lot, provided no financial obligation of Classis would result. Rev. E. R. Deatruck, who had served the congregation as pastor from its organization in June 1884, resigned on April 23 1906. At the time of his resignation Deatruck was Stated Clerk of Classis. Rev. M. L. Firor became pastor of the Woodberry Mission on September 17 of the same year (1906). In May 1907 the name of the congregation was changed to "Trinity Reformed Church, Baltimore". Firor resigned June 21, and was succeeded on January 3 1913 by Rev. Ray H. Dotterer. Dotterer's pastorate ended April 29 1918, and then Rev. Elmer R. Hoke was confirmed as pastor of the congregation on December 16 1918. In 1919 Classis transferred the deed for the church property to the congregation. Hoke's pastorate ended August 9 1920, to be succeeded by Rev. C. Talmage King on October 20 1920. The congregation was without a pastor when it was dismissed to the Baltimore-Washington Classis on January 19 1926, King's service as pastor having ended on September 21 1925.



OLD UNION CHURCH, Boonsboro.

The Boonsboro Charge. The Boonsboro Charge, consisting of the Boonsboro and Funkstown congregations, was served by Rev. Samuel T. Wagner from November 1902 until May 15 1905. Then the Charge was vacant until May 1908 when Rev. Charles D. Shaffer was engaged to serve as Supply for a term of six months, but the Supply arrangement continued for several years. In 1909 it was reported that extensive repairs had been made to the Boonsboro church building. On July 2 1912 Rev. Ernest E. Weaver began a pastorate which continued until November 27 1914. Rev. Arthur P. Schnatz, the next pastor, served the Charge from December 27 1915 until March 4 1920. Then on August 9 1920 Rev. Louis F. Zinkhan was called and served until his retirement from the active ministry, May 16 1928. Rev. Zinkhan died on March 23 1929. Rev. Robert L. Bair, who was the next pastor, began work in the Boonsboro Charge on December 31 1928 and continued until September 1 1931. During the period from 1913 to 1929 the Charge several times received Sustentation from Classis.

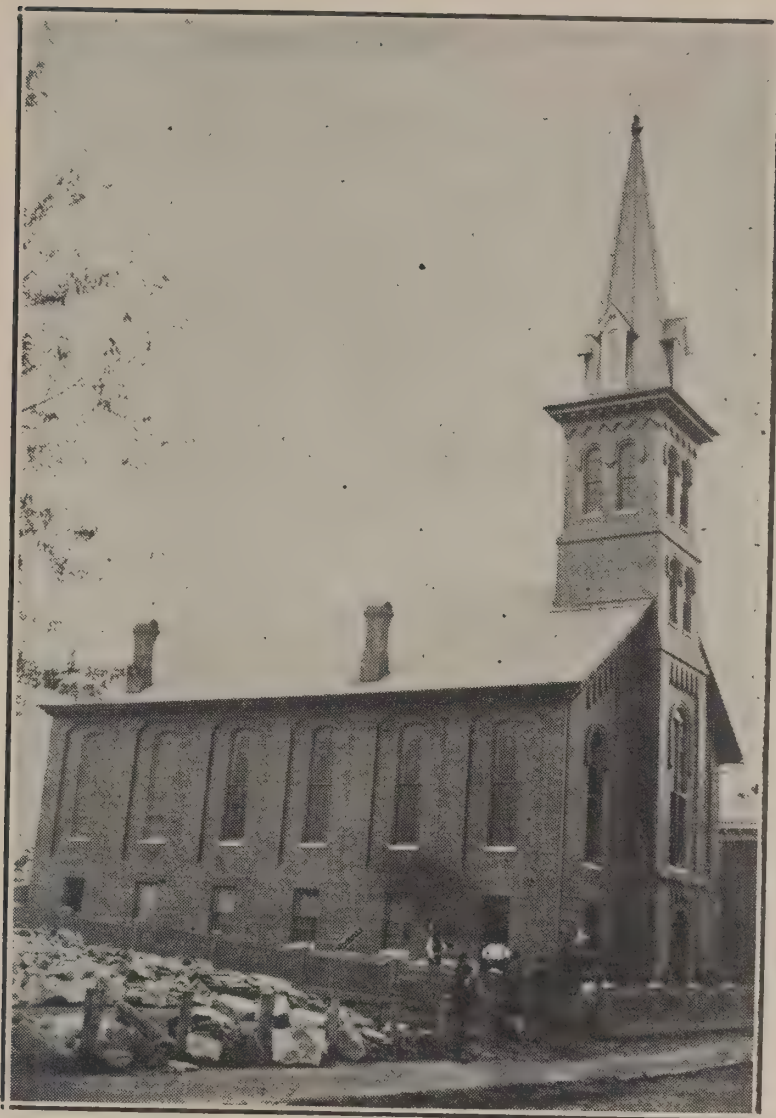




REV. ADDISON H. GROFF  
Pastor, Boonsboro—Mt. Moriah Charge.

For a number of years the matter of some kind of reconstruction for the purpose of strengthening the Charge had occupied the attention of the consistories and of Classis. In 1919 a committee was appointed to consider the reconstruction of the Boonsboro and Mt. Moriah Charges. In 1928 Classis suggested that the Salem congregation of Christ's Charge near Hagerstown be added to the Boonsboro Charge, a proposition which received no encouragement from Salem.

On March 3 1931 a joint meeting of the consistories of the Boonsboro and Mt. Moriah Charges was held, at which an overture was prepared, asking Classis to constitute a new Charge of four congregations, Boonsboro, Mt. Moriah, Keedysville, and Sharpsburg. When the overture was presented at the annual meeting of 1931, the Funkstown congregation, on account of the fact that its church building had been destroyed by fire in October 1930 and a new church was being erected, asked that the reconstruction be deferred until after the completion of their new church. The action of Classis was to constitute the new Charge as requested with the name of "Boonsboro-Mt. Moriah Charge", the action to take effect September 1 1931. After that date Rev. Bair was to be pastor of the Funkstown congregation and Stated Supply of St. James Church at Leitersburg. Bair was also commissioned to make a survey of Hagerstown to determine the advisability of establishing a new congregation there. Classis at the same time made a donation of \$1000 to the Funkstown congregation for the new church, the cost of which was reported to be about \$6000, exclusive of furnishings. The



TRINITY CHURCH, Boonsboro.  
Erected 1870.

new building was completed and dedicated in 1931. Rev. Addison H. Groff became pastor of the newly constituted Charge on November 30 1931, and continues as such to the present. In 1937 it was reported that the Mt. Moriah church had been renovated.

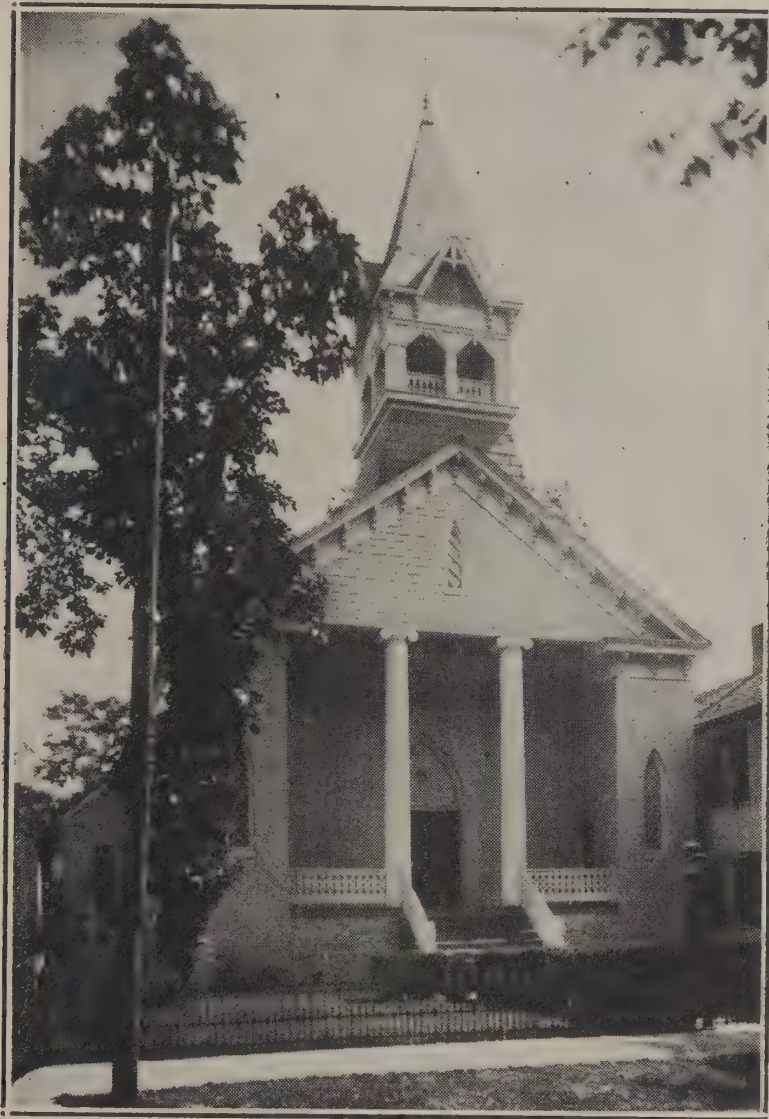
The Braddock congregation. The Fairview congregation, which was not attached to any Charge, had a rather checkered career in the period from 1903 to 1920. It was served by Rev. S. S. Miller as Stated Supply from 1903 to 1904, then by Rev. George W. Snyder from 1904 until 1907. On November 29 1907 Lic William H. Warner was called as pastor. Warner resigned May 5 1912, and then the congregation was supplied by Rev. B. R. Carnahan for a year and a half. In 1915 he reported that only two members had communed during the year. In 1916 the congregation was made an out-station of Grace Church, Frederick, under the care of Pastor Ditzler. From 1917 to 1919 it was supplied by





MEN'S BIBLE CLASS,  
Christ Sunday School, Sharpsburg.

the pastor of the Jefferson Charge. During all these years the congregation received Sustentation from Classis. In 1919 Classis instructed its officers to visit the church and determine its future. Upon the report of the committee at the annual meeting of 1920, the congregation was declared disbanded and the property was referred to its owners, the Evangelical Church of Frederick and any survivors of former members of the Braddock congregation. In 1926 the Trustees reported that the property had been sold to the Braddock Grange and was being used as a community center. In 1905 the name of the congregation was changed from "Fairview" to "Braddock", and in 1911 the name was again changed from "Braddock Congregation" to "St. John's Reformed Church of Braddock".



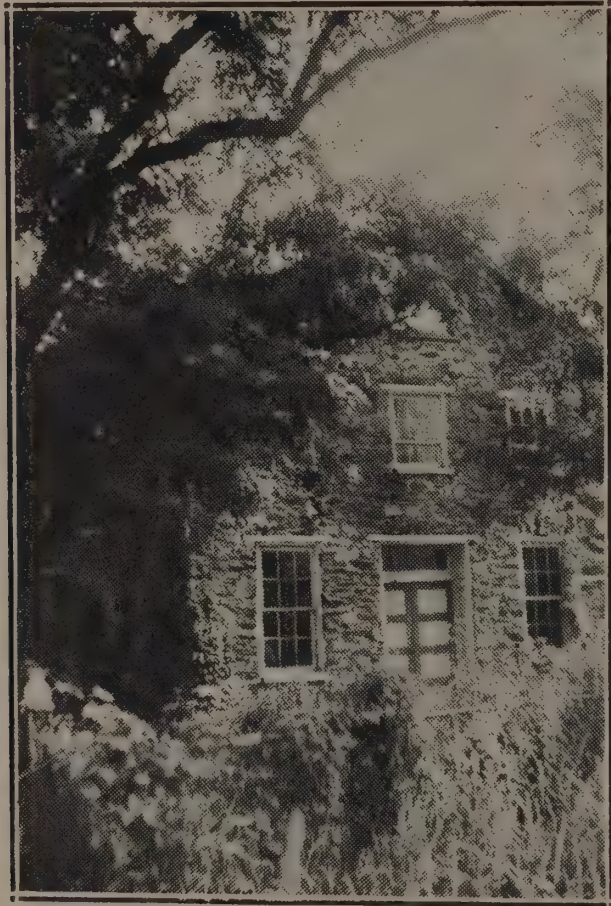
RESURRECTION CHURCH, Burkittsville.

The Burkittsville Charge. Rev. William S. Fisher, who had served the Charge from December 1901, resigned on September 15 1904. On February 13 1905 Rev. John B. Kaloria



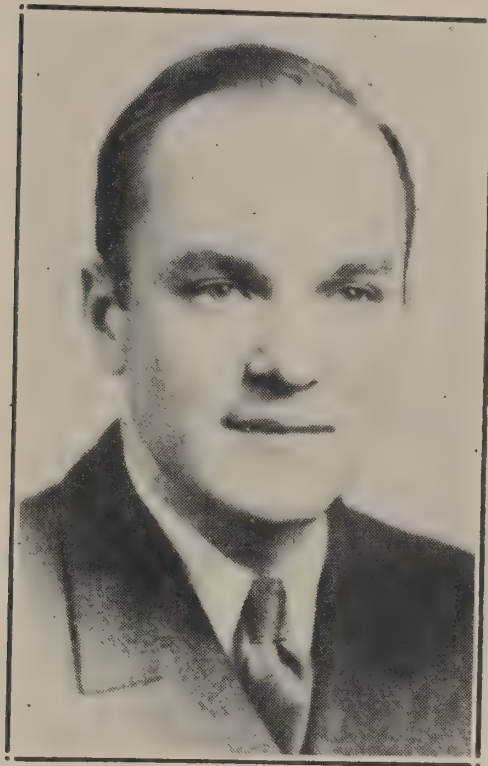


REFORMED CHURCH, Knoxville.



FAITH CHURCH, Petersville.

was received from the Western Presbytery of the Reformed Presbyterian Church and called to the pastorate. His service ended May 16 1903, and then Rev. Charles M. Smith became the pastor. Smith resigned May 18 1913 on account of ill health. Then Rev. Lloyd Anderson served as pastor from June 28 1915 until October 1 1917. The Charge was



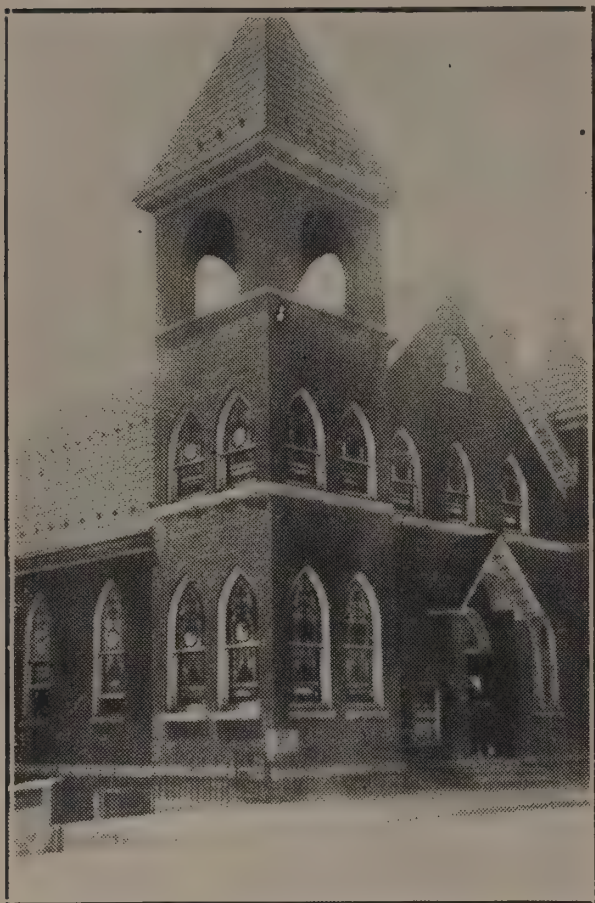
REV. CLARK S. SMITH  
Pastor, Burkittsville—Brunswick Charge.

then vacant until September 29 1919 when Rev. M. L. Firor was called. Firor died in the pastorate March 11 1921. The next pastor, Rev. William B. Werner served from September 22 1922 until May 18 1931. Werner died July 22 1931. Rev. Charles M. Smith, after having been inactive in the ministry on account of his health since 1913, had so far recovered that he felt able to assume a pastorate again. He had received and accepted a Call to a Charge in Virginia Classis and was dismissed to that Body on February 23 1923, but died on March 14 1923, before Virginia Classis could receive him.

After Werner's death, Rev. Peter E. Heimer was made Stated Supply in September 1932 and served the Charge as such until April 15 1936. On that date, the Burkittsville Charge was merged with First Church at Brunswick. The account of the merger will be found under the next heading.

First Church, Brunswick. As has been told in a previous Chapter, several unsuccessful attempts were made to organize a congregation at Brunswick, but the idea had never been finally abandoned. Consequently, when in 1906 an overture, asking again that such an organization might be effected, was presented by William J. Main and others, Classis took immediate steps to make the hope a reality. After a committee of investigation had reported favorably Classis gave permission at that same session (1906) for the congregation to be organized. The organization took place October 14 1906





FIRST REFORMED CHURCH, Brunswick.

with fifty-three members. A Sunday School was organized in December of the same year. When the overture was first presented it stated that a lot had been purchased for \$1000 of which \$250 had already been paid. Until the congregation was ready to erect its own house of worship, it used the Pythian Hall in Brunswick. By May 1909 the lot had been paid for and the building of the church had been started. At that session Classis gave the Brunswick congregation the sum of \$2000 and loaned an additional \$1000 without interest for five years. Pastors of Charges were also asked to invite Rev. Smith to visit their people to ask for funds. The church was completed and dedicated, but the Minutes do not state the cost or the date of dedication.

In 1912 the congregation overtured Classis to constitute it a separate Charge, to be enrolled as a Mission. The committee to which the overture was referred reported to a special meeting held in July, recommending that the Brunswick and Knoxville congregations be made a Charge and that the Board of Home Missions be asked to make a grant of \$650 a year for pastoral support. The report of the committee was referred to the next annual meeting, and then (1913) Classis refused the request.

When the request was made again in 1914 the matter was referred to a special committee, with instruction to get some definite assurance



CONSISTORY, FIRST CHURCH,  
Brunswick.

Rear Row (left to right). Marshall Barger, J. Edgar Ferrell, Lloyd E. Rouke.  
Front Row. John Souder, Jr., Rev. Clark S. Smith, Orin Virts.



CONSISTORY, FIRST CHURCH,  
Brunswick.

Rear Row, (left to right). Lloyd E. Rouke, W. C. Wheeler, Charles Eagle.  
Front Row (left to right). Rev. Clark S. Smith, Albert Dagenhardt, Orin Virts.

from the Home Mission Board that the Charge, if constituted, would be enrolled as a Mission. At a special meeting held on June 14 1914 it was reported that a meeting of Joint Consistory of the Burkittsville Charge had been held on May 28 and had approved the request of the Brunswick and Knoxville congregations to be constituted a Charge. Thereupon, Classis constituted the new Charge, effective that date (June 14), and overtured the Board of Home Missions to enroll the Brunswick Charge as a Mission.

On December 3 1914 Rev. L. Nevin Wilson became the first pastor of the Brunswick Charge, serving it until September 22 1915. On the following December 27 (1915) Rev. William B. Werner became pastor, his service ending May 30 1917. Then Rev. Robert L. Bair served the Charge from July 19 1917 to May 21 1919. Rev. R. Franklin Main was called on September 29 1919 and was pastor of the Charge until his death on February 8 1935.

In 1920 the pastor reported the Knoxville congregation inactive, and the matter was referred to a special committee. The committee reported that since the congregation had been joined to the Brunswick Charge services had been held irregularly, that the building was in need of repairs, and that the congregation was discouraged; also that for some time





CONSISTORY, REFORMED CHURCH, Burkittsville.

Rear Row: (left to right). Erward Smith, Roger Willard, Ira Beatty, Charles Huffer

Front Row: (left to right). Rev. Clark S. Smith, Luther Huffer, McDuell Staley, Russell House.

the building had been used by a fraternal order. Classis disbanded the congregation a year later and authorized the sale of the property. The property, excluding the cemetery was sold on July 28 1924. The cemetery was placed under the care of a self-perpetuating committee and is supported by a modest endowment.

In 1928 in order that the Brunswick Charge might be strengthened, a reconstruction involving the Brunswick congregation, the Burkittsville Charge, and the congregation at Lovettsville, Virginia, provided the consent of Virginia Classis could be secured, was suggested. The matter of uniting the Brunswick and Burkittsville Charges was seriously considered and by 1930 had progressed to the point that a vote on the proposition was taken in each congregation in the interested Charges. The congregations could not agree, however, as regards the pastorate of the proposed united Charge, so for the time being the whole matter was dropped.

After the death of Pastor Main, Rev. Jacob W. Getz, a member of East Susquehanna Classis, was engaged in May 1935 as Supply to the congregation. Classis approved the arrangement with the understanding that it cease by December 1 unless either a Call be tendered in the meantime or Mr. Getz secure his dismissal from East Susquehanna Classis



BENJAMIN'S (KREIDER'S) REFORMED CHURCH.



REV. CHARLES B. REBERT,  
Pastor, Carroll Charge.

before the expiration of the term agreed upon. A Call to Getz was presented in October, but he was unable to get his dismissal, so his services as Supply ended on December 31 1935.





OLD ST. PAUL'S CHURCH,  
near Clear Spring.

In November 1935 negotiations for a merger were renewed. At a meeting of the consistories of the Brunswick and Burkittsville Charges, a plan of union was prepared and submitted to the congregations for approval. Upon notice of a favorable vote in each congregation, another meeting of the consistories was held on March 26 1936, at which time final arrangements were made for the merger to go into effect April 15 1936, the united Charge to be known as the "Burkittsville-Brunswick Charge". Classis had previously approved the proposed merger.

On June 28 1936 a Call to Lic. Clark S. Smith to become pastor of the new Charge was confirmed. On May 22 1937 Classis granted a request from the Petersville congregation for its dissolution, the action to be in effect August 1. Rev. Clark S. Smith continues as pastor of the Charge, now composed of two congregations (Burkittsville and Brunswick).

The Carroll Charge. Rev. James B. Stonesifer, who had served the Charge as pastor since January 21 1901, resigned April 25 1910. Rev. John W. Reinecke was the next pastor, his service extending from October 31 1910 until his death on November 10 1926. The present pastor, Rev. Charles B. Rebert, has served since March 28 1927. In 1937 a parish hall was erected at Kreider's Church.

The Cavetown Charge. After the resignation of Rev. Samuel H. Dietzel on March 31 1902, Rev. J. Philip Harner was pastor from June 19 1902 until March 11 1909. The next



REV. J. WADE HUFFMAN,  
Pastor, Clear Spring Charge.

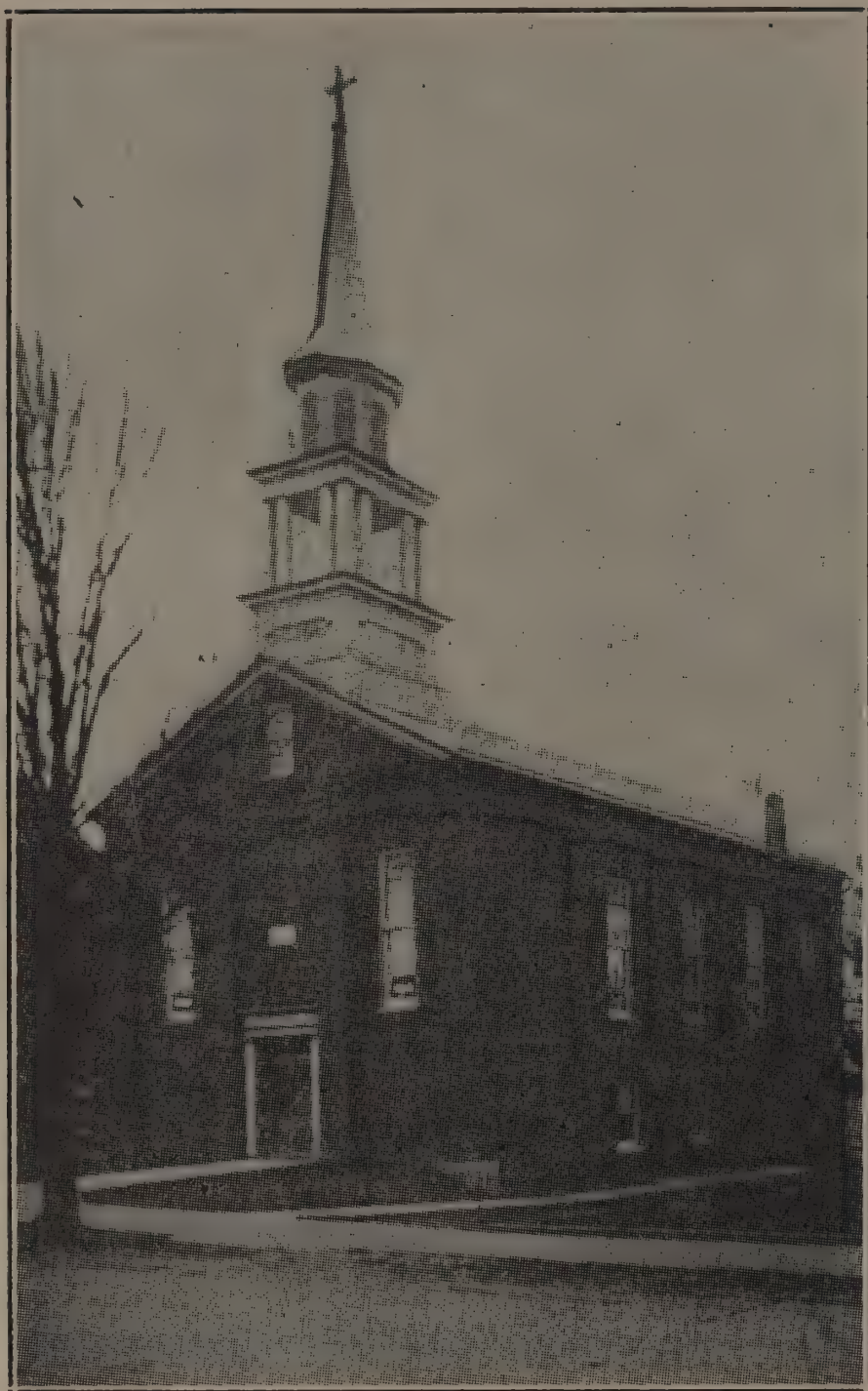
pastor was Rev. S. M. Hench who served from October 8 1909 until October 18 1916, when he retired from the active ministry. On May 30 1917 Rev. J. Stewart Hartman began a pastorate which ended with his death on October 12 1934.

In May 1927 the Cavetown congregation celebrated the Centennial of its organization while Classis was holding its annual meeting in that church. In May 1928, at its own request, the Leitersburg congregation was detached and made a separate Charge. On June 30 1929, Lic. Edward B. Harp, Jr., a son of the congregation, was ordained and installed as Assistant Pastor. Rev. Harp almost immediately, however, entered the service of the United States Navy as Chaplain.

On May 5 1935 Rev. Edward T. Plitt became pastor of the Cavetown Charge, consisting of two congregations; Christ at Cavetown, and Wolfsville. At the time of his Call to Cavetown, Rev. Plitt was made Supply of Christ congregation at Funkstown. Both appointments continue to the present.

The Leitersburg congregation, after its constitution as a Charge, was served by Rev. Robert L. Bair as Supply in 1931 during his pastorate at Funkstown. Rev. George W. Kerstetter was Supply for a time in 1934. Rev. Claude H. Corl supplied the congregation during the year 1935. Since then no services have been held and the congregation was disbanded in 1938.





ST. JOHN'S CHURCH, Clear Spring.

The Centerville Congregation. The Centerville congregation (Note reference in Chapter 8) was inactive after 1902. In 1905 Classis appointed a committee to dispose of the property. In 1907 it was reported that the sale had been effected and that the building had been removed.

The Clear Spring Charge. Rev. Frederick W. Bald, who had been pastor since February 11 1901, resigned September 30 1910. On May 11 1911 a Call to Rev. J. Edward Klinga-



ST. PAUL'S CHURCH,  
near Clear Spring.

man to become pastor was confirmed. At the annual meeting of 1916, Classis heard a complaint, lodged by certain members of the St. John's congregation, because the pastor had refused to call a special meeting of the Joint Consistory when requested to do so. In the decision of Classis the pastor was upheld. In 1917 another complaint was filed against the pastor. A special committee to whom the matter was referred and who heard the parties concerned, recommended that, inasmuch as the differences between the pastor and the complainants seemed unable to be reconciled, either the pastor seek another field of labor or the complainants withdraw from the congregation. Klingaman resigned December 13 1921.

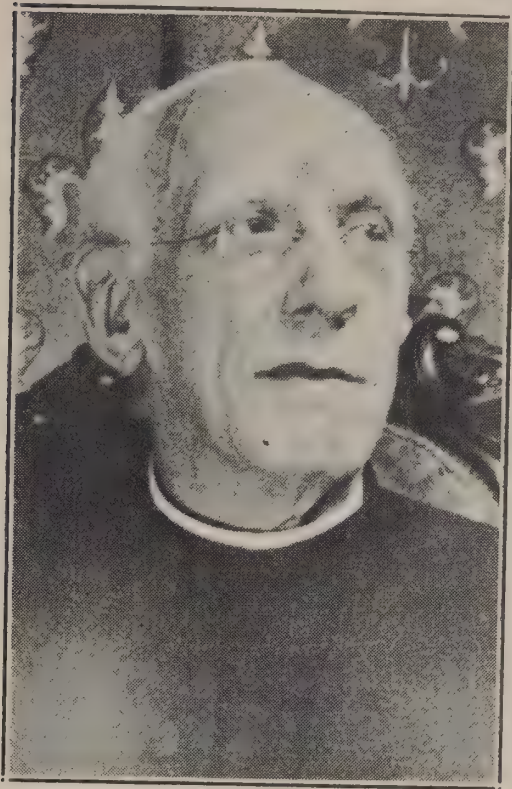
Rev. Felix B. Peck, the next pastor, served the Charge, from June 5 1922 until October 7 1927. On May 16 1928 Rev. Clarence E. Whetstone became pastor and served until January 5 1931. He was succeeded by the present pastor, Rev. J. Wade Huffman, who began his pastorate on May 28 1931.

In 1930 it was reported that improvements had been made to St. John's Church and to the parsonage. In 1935 St. Paul's congregation erected a Sunday School building.

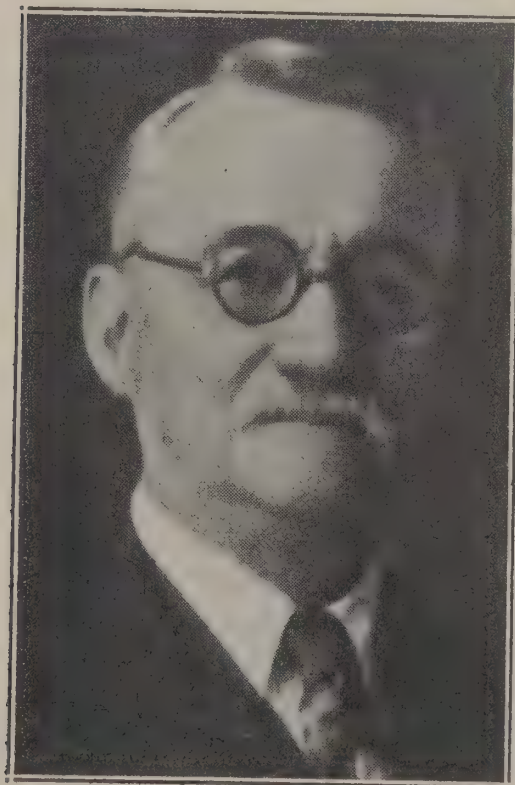




REFORMED CHURCH, Emmitsburg.



REV. E. LEWIS HIGBEE,  
Pastor, Church of the Incarnation, Emmitsburg.



ELDER H. M. WARRENFELTZ,  
Treasurer of Classis.



The Emmitsburg Charge. Rev. William C. B. Shulenberger, who had served the Emmitsburg congregation since May 1896, offered his resignation on July 13 1903, and was succeeded on October 9 of the same year by Rev. Aaron M. Gluck. Gluck resigned October 8 1912. Rev. E. Lewis Higbee, the present pastor, began his service in this congregation on February 10 1913.

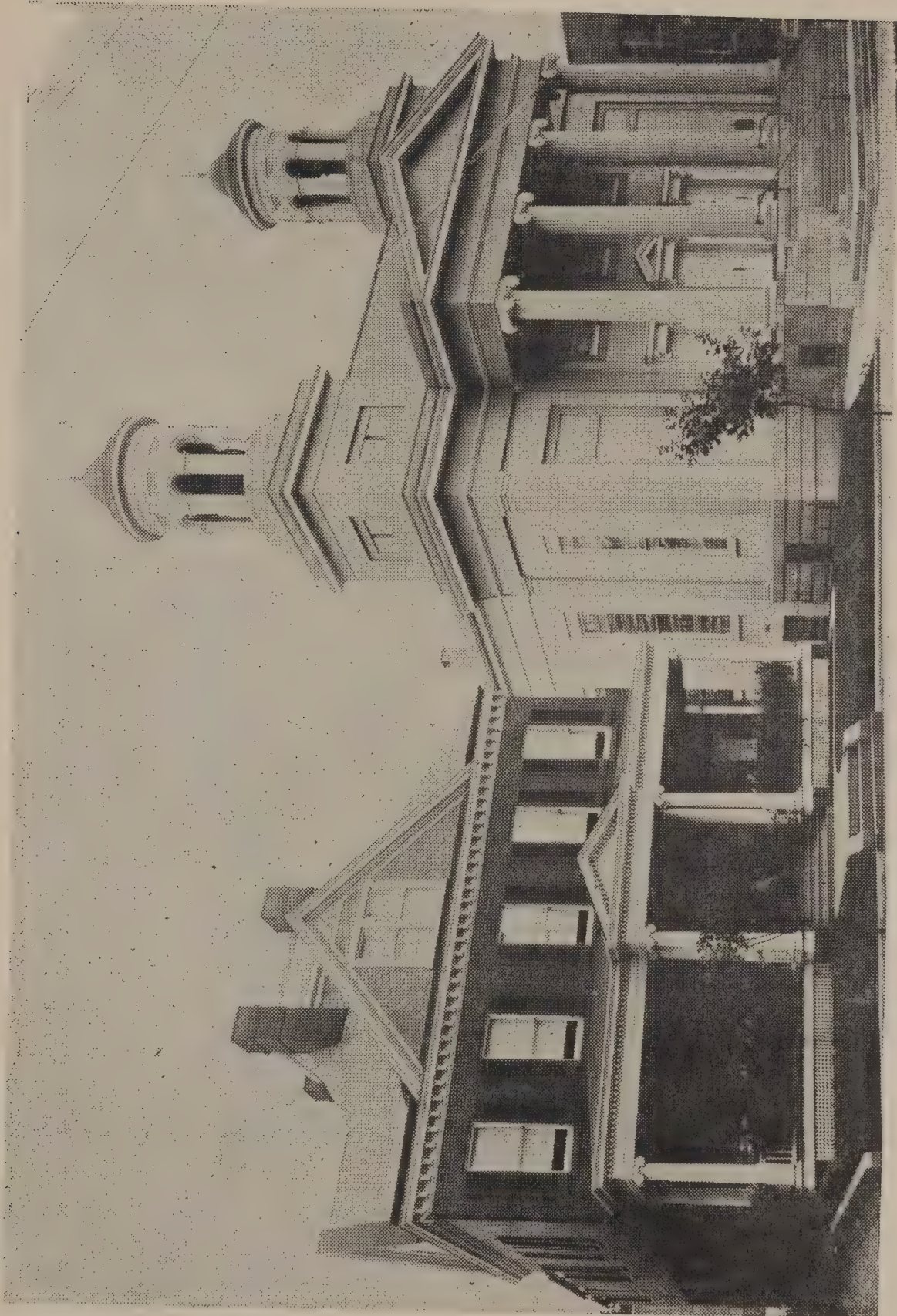


REV. HENRI L. G. KIEFFER, D. D.  
Pastor, Evangelical, Frederick.

The Evangelical Church, Frederick. Dr. Edmund R. Eshbach was pastor of this congregation from June 1874 until his death in April 15 1910. Rev. Henri L. G. Kieffer became Assistant to Dr. Eshbach on April 4 1910, and after Dr. Eshbach's death was regularly called to the pastorate of the congregation on May 27 1910. He continues as pastor to the present. Evangelical church at Frederick is noted for long pastorates. The congregation has had only three pastors since 1835, more than a century; and only six since the organization of Classis.

The church property has been improved several times during the Period from 1902, but there is no record of it in the Minutes except that





EVANGELICAL REFORMED CHURCH AND PARSONAGE, Frederick.





TRINITY CHAPEL, Frederick.

Tower and front wall are parts of the old Evangelical Church in which Classis met for its first Session in 1820.



REV. JONATHAN HELFENSTEIN.

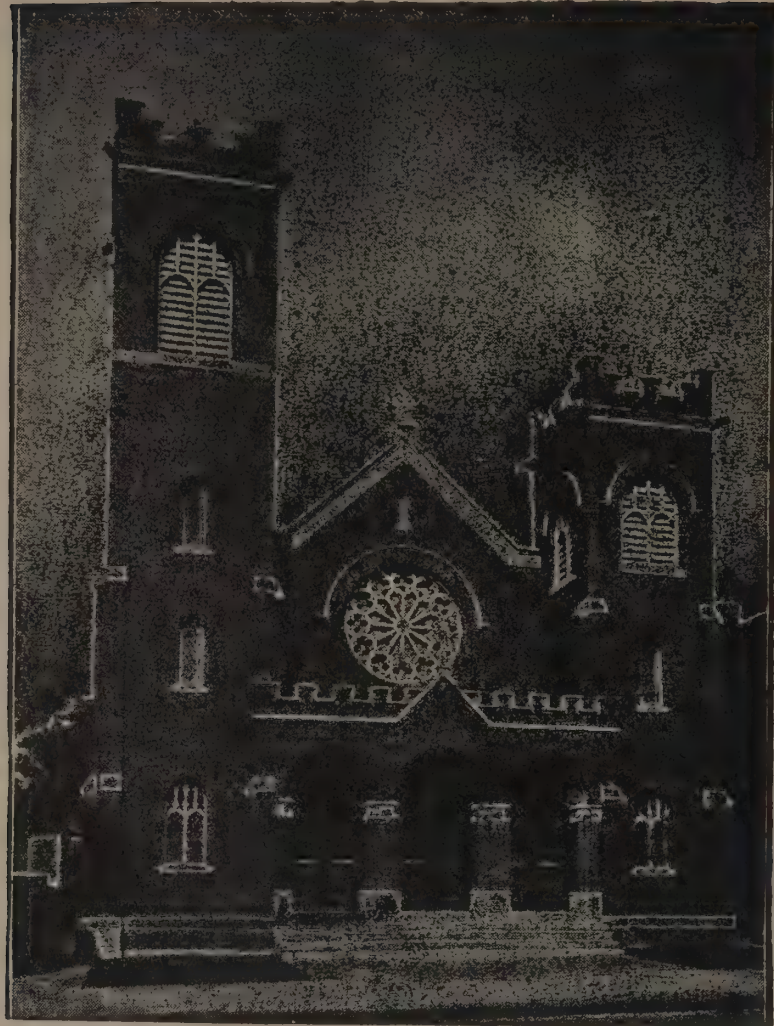
Pastor, Evangelical Reformed Church, Frederick, in 1820 at the time of the first meeting.

it was reported that in 1936 the church organ was rebuilt at a cost of \$6000, and that Trinity Chapel had been re-decorated.

Grace Church, Frederick. Grace Reformed congregation, which was organized March 6 1898, used Trinity Chapel as a place of worship for several years. Aided by gifts from the parent congregation (Evangelical), however, the members looked forward to the time when they might have their own church plant. This hope was realized in the erection of the present Grace Reformed Church on East Second Street. In 1899 the Evangelical congregation offered a gift of \$10000 to the new congregation toward the cost of a new church building, as soon as Grace congregation had raised the sum of \$5000 for the same purpose among its members and friends. The offer was accepted and in less than three years the entire amount of \$5000 was secured. The campaign was continued until the sum of \$17127 was raised for the purchase of the lot, and erection and equipment of the church building.

The building committee for the erection of Grace Church consisted of Rev. E. L. McLean, Rev. I. M. Motter, Elders J. Travers Thomas and Robert F. Thomas, and Deacon A. D. Willard. The contractor was Harry W. Bowers of Frederick.





GRACE CHURCH, Frederick.

The Chapel was completed and used for the first time by the Sunday School on July 12 1903. The church auditorium was finished in the following October and was used for the first time in October 18 1903. The completed new church building was dedicated on Sunday, November 8 1903. Dr. Eshbach preached the dedicatory sermon, and Pastor McLean conducted the services of dedication.

The Sunday School of Grace Church was organized on June 5 1898, with an initial membership of 50 members. At the end of the first year the membership had increased to 297.

Rev. Eugene L. McLean, the first pastor of this congregation, whose pastorate began in May 1898, resigned December 23 1913. He was succeeded by Rev. John A. Ditzler, who served from March 2 1914 until December 27 1920. Rev. S. Charles Hoover, the next pastor, was in charge from March 4 1921 until December 13 1923. Rev. Chalmers W. Walck was called to the pastorate on June 20 1924. In 1930 the congregation extensively improved the Sunday School building. Walck's pastorate ended on August 31 1930, and on September 22 of the same year, Rev. Ralph E. Hartman, the present pastor, took charge. In 1937 the interior of Grace Church was re-decorated.



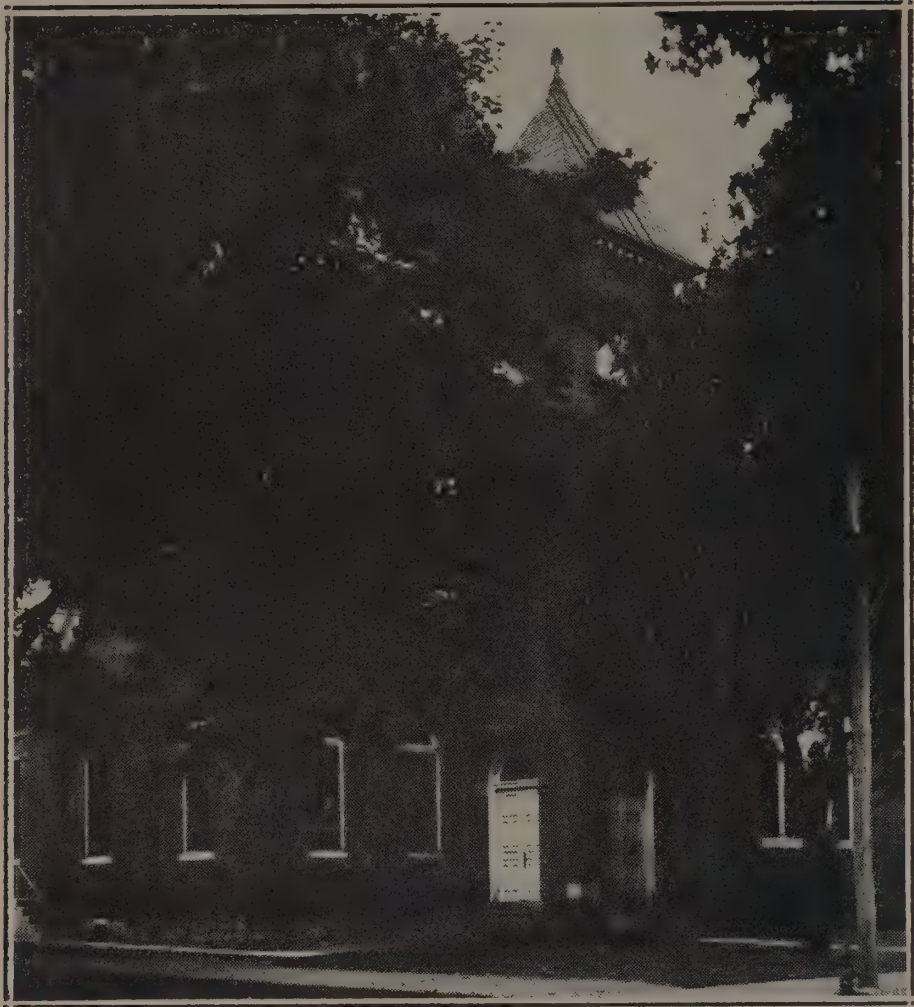
REV. RALPH E. HARTMAN,  
Pastor, Grace Church, Frederick.

Christ Church, Funkstown. Rev. Robert L. Bair, under whose supervision the new Church at Funkstown has been erected, and who had been pastor of the Funkstown congregation and Stated Supply of St. James at Leitersburg since the re-construction of the Boonsboro Charge in 1931, resigned September 30 1932. On January 30 1933 Rev. George W. Kerstetter was called to the pastorate. At the annual meeting of 1934, in response to a complaint on the part of a number of members of the consistory and the congregation, Classis declared the pastoral relation dissolved, the dissolution to be in effect March 31 1934.

Since May 6 1935, Christ Church at Funkstown has been served by Rev. Edward T. Plitt as Stated Supply.

The Glade Charge. On March 14 1904 Rev. David J. Wolf, who had served the Glade Charge since November 3 1898, resigned. He was succeeded on September 3 1904 by Rev. James J. Schaeffer, whose service ended on November 9 1908. The next pastor, Rev. Guy P. Bready, served from March 11 1909 until June 15 1914. On November 27 1914 Rev. Ernest E. Weaver became pastor. Weaver resigned April 2 1917 and was followed in the pastorate by Rev. Walter R. Hartzell, whose pastorate began January 4 1918. Hartzell was pastor until October 15 1928. In 1927 a new pipe organ was installed in the Glade Church.





GLADE REFORMED CHURCH, Walkersville.

The service of Rev. Frank A. Rosenberger, the next pastor, extended from May 15 1929 until February 26 1933. On May 26 1933 the present pastor, Rev. Nelson C. Brown, took charge. In 1935 the Glade congregation erected a new Sunday School building at a cost of \$4500. The dedication took place August 25 1935.

St. John's Church at Woodsboro was extensively improved twice during the pastorate of Bready and Hartzell.

The Third Congregation, Hagerstown. Reference to a third church at Hagerstown is not quite accurate for no such congregation was ever organized. The need of an additional church organization at Hagerstown, however, was considered in 1927, when the matter was referred to the committee on Social Service. The next year, when the committee reported, the question was regarded as being sufficiently important to justify the appointment of a special committee to make a thorough study of the situation. In October of that year (1928) Classis received an overture from the Boonsboro congregation and others, looking to the organization of a new Sunday School in Hagerstown. In 1931 Rev. Robert L. Bair was com-



REV. NELSON C. BROWN,  
Pastor, Glade Charge.

missioned to make a survey and report upon the advisability of sponsoring a new congregation. Bair, however, resigned as pastor at Funkstown and moved from the community the following April, and no further steps were taken.

In 1933 the report of a Sunday School, organized by Rev. George W. Kerstetter at Half-Way, was included in the statistical Tables for that year. The next year Classis refused to consider the organization of a congregation at Half-Way.

Zion's Church, Hagerstown. In 1909 the pastor reported that improvements had been made to the church property. With the death of Dr. J. Spangler Kieffer, May 16 1919, was ended the longest pastorate recorded among the congregations of Maryland Classis (January 14 1868 - May 16 1919; fifty-one years). At the evening session of Classis on Wednesday, May 21 1919, Classis held a Memorial Service to Dr. Kieffer. Addresses were made by Drs. H. H. Ranck and A. S. Weber; prayer was offered by Drs. J. L. Barnhart and Conrad Clever.

Dr. Kieffer was succeeded on June 28 1920 by Rev. Scott R. Wagner, the present pastor. Extensive improvements were made to the church in 1937. During that year, Zion congregation made extensive improvements to its church property by erecting an addition to its Sunday School building, including the remodeling of the interior, thus in-



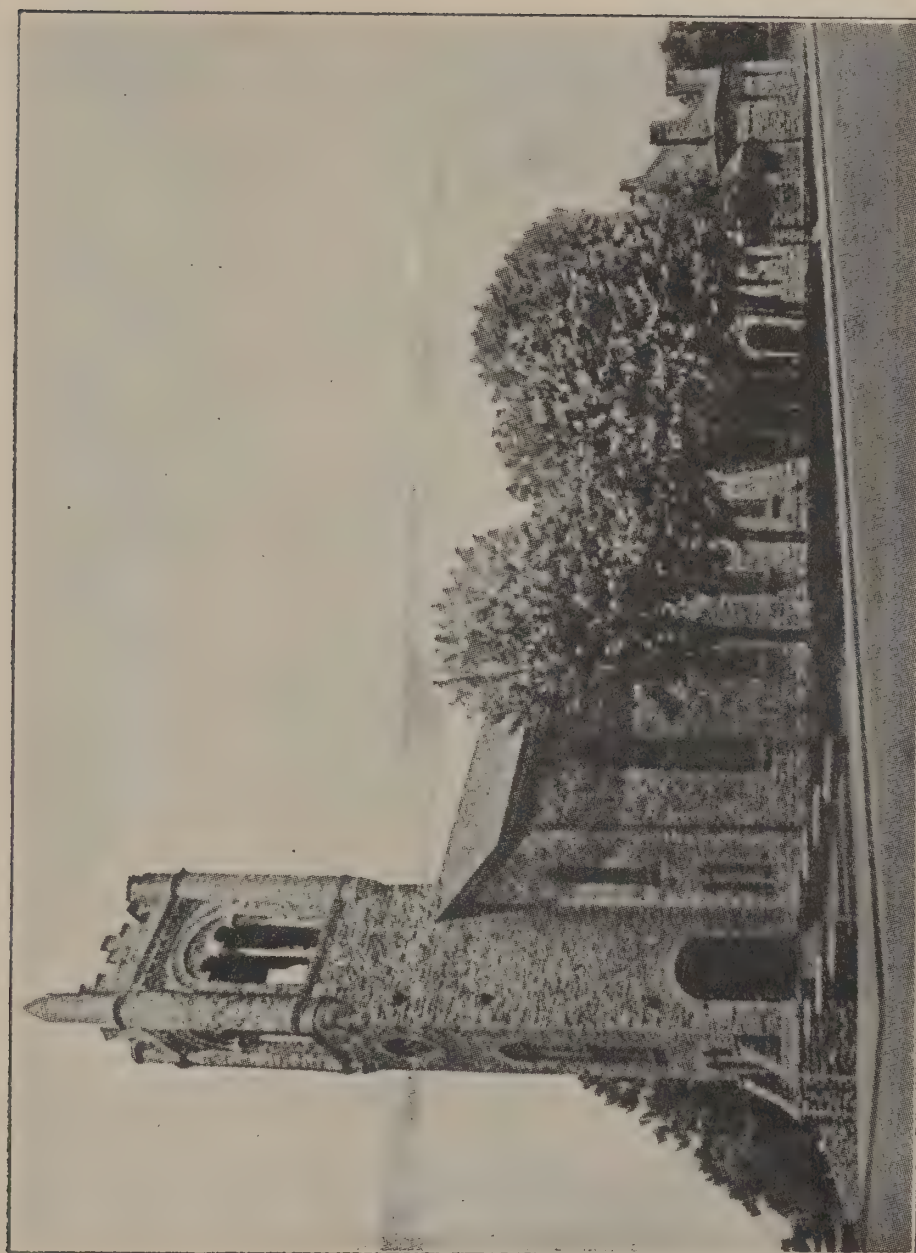


REV. SCOTT R. WAGNER, D. D.

Pastor, Zion, Hagerstown.

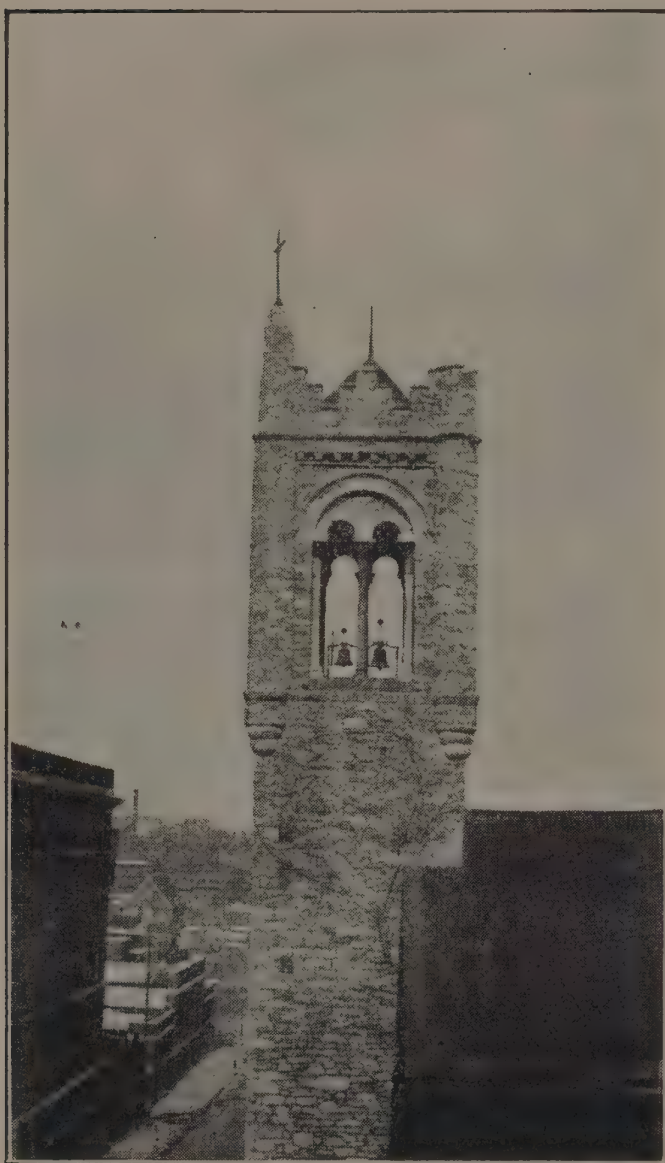
creasing by a great deal its facilities for effective Sunday School activities. The total cost of the improvements was about \$35000.

Christ's Charge, Hagerstown. The pastorate of Rev. George A. Snyder in Christ's Charge, which began on May 30 1888, closed on June 27 1904 when Dr. Snyder became President of Catawba College. Rev. Conrad Clever then became the pastor, beginning his service on September 16 1904. Dr. Clever re-



ZION CHURCH, Hagerstown.





STEEPLE OF ZION CHURCH, Hagerstown.  
Containing two bells cast in 1787.

signed June 27 1930 and retired from the active ministry. Dr. Clever's death occurred on February 19 1935. The service of Rev. Harvey A. Fesperman, the present pastor, began on October 28 1930.

The congregation has planned to make extensive improvements to the church property during the year 1938.

The improvements will consist of the enlargement of the Sunday School building by moving the present building back from its foundation, making possible the erection of an addition between the new location of the present building and the church auditorium. The main church building will also be considerably improved. Work will be started in June 1938, the total estimated cost being about \$60000.



REFORMED CHURCH, Jefferson.

The Jefferson Charge. The pastorate of Rev. Harry F. Dittmar, which began in 1890, ended with his death on May 31 1905. Rev. David Dittmar, brother of the former pastor, served the Jefferson Charge from October 3 1905 until February 11 1909. On June 25 1909 Rev. Wayne H. Bowers became pastor and served until October 2 1911. Rev. William C. Sykes was pastor from February 19 1912 until December 23 1913. Then Rev. William S. Gerhard served the Charge from May 25 1914 until December 30 1918.



In 1919 Classis appointed a special committee to consider the advisability of reconstructing the Jefferson and Burkittsville Charges, but in 1920 it was reported that both Charges concerned had called pastors and the committee was discharged.

Rev. Roy E. Hoke was pastor of the Jefferson Charge from August 15 1919 until August 15 1921. Then Rev. G. Erminie Plott served from January 8 1923 until January 20 1926. On July 20 1926 Rev. Atvill Conner accepted a Call to become pastor of the Jefferson Charge.

In 1936 Pastor Conner reported the reception of a number of gifts for the chancel and altar of the Jefferson Church. Rev. Conner resigned on October 31 1936 and retired from the active ministry to reside at Walkersville. The present pastor, Rev. Claude H. Corl, began his pastorate in this Charge on January 1 1937.

The Manchester Charge. Rev. Samuel M. Roeder, who had served the Manchester Charge since May 1893, resigned on October 12 1906. He was succeeded on May 23 1907 by Rev. Thomas S. Land. During Land's pastorate a new Union Church costing \$15000 was erected at Lineboro (1909). Dr. Land's service ended with his death on June 8 1916. Rev. Frank H. Blatt then served the Manchester Charge from October 2 1916 until April 16 1919. During Blatt's pastorate a new parsonage was built at Manchester at a cost of \$3500. Rev. Roy J. Freeman, the next pastor, served from January 5 1920 until November 16 1923. Rev. John S. Hollenbach, the present pastor, began his pastorate on November 14 1924.

At a special meeting on November 6 1928, on account of trouble with the Lutheran congregation at Lineboro regarding the dismissal of members to the Reformed Church, Classis appointed a special committee to represent the Classis in case the services of such a committee should be needed. The difficulty was finally settled at a joint meeting of the consistory of the Reformed Church at Lineboro, the Council of the Lutheran congregation at Lineboro, the Executive Committee of Classis, and a committee representing the Lutheran Synod of Maryland; the meeting being held at Taneytown on February 21 1935.

In 1934 extensive improvements were made to the interior of the Manchester Church at a total cost of about \$4000; also, repairs and improvements were made to St. Mark's Church at Snickersburg.

The Manor Charge. Rev. Atvill Conner, after a pastorate of twelve years, resigned the Manor Charge on September 1 1910 to accept a Call to St. Luke's Mission in Baltimore. Rev. John D. Thomas, the next pastor, served the Charge from February 13 1911 to April 22 1920. He was succeeded by Rev. Raymond E. Wilhelm, whose pastorate extended from June 13 1921 until January 29 1923.

On May 1 1923 Classis authorized the dissolution of the Manor congregation, most of the members of which were dismissed to the Adamstown and Buckeystown congregations. The formal dissolution took place July 23 1923.



TRINITY CHURCH AND PARSONAGE, Adamstown.



CONSISTORY, TRINITY CHURCH, Adamstown.

First Row: John W. Thomas, Rev. Harvey S. Shue, J. Calvin Hoffman, Jesse Stup.  
 Second Row: Edgar L. Thomas, Charles Carlin, Harry L. Thomas.  
 Third Row: G. Frank Thomas, B. Clark Gibson, Carl O'Hara.

Rev. Ernest W. Brindle was pastor of the Charge from May 28 1923 until December 20 1924. The next pastor, Rev. George W. Kerstetter, served from November 23 1925 until December 1 1928. The present pastor, Rev. Harvey S. Shue, was called to the Manor Charge on May 21 1930.

In May 1935 Classis authorized the removal of the material of which the abandoned Manor Church was built to Adamstown to be used in the

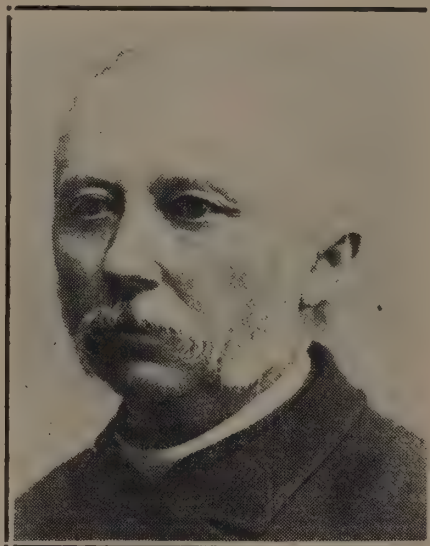




REV. HARVEY S. SHUE  
Pastor, Manor Charge.  
President of Classis.



REV. SAMUEL L. WHITMORE, D. D.  
Pastor, Manor Charge, 1887—1892.



REV. ANDREW J. HELLER, D. D.  
Pastor, Manor Charge, 1833—1887.

erection of a Sunday School building for Trinity congregation. The new building was erected in 1936 at a cost of \$8000, and was dedicated on October 29 of that year.



CHRIST CHURCH, Middletown.

Christ Church, Middletown. The pastorate of Rev. John W. Pontius, which began in November 1897, closed on October 24 1907. In the interval between pastorates the Committee of Supply reported that the consistory, without consulting the committee, had engaged Rev. J. B. Shontz as Supply. Classis in taking action upon the matter, gave a deliverance on the relation between the consistory of a vacant congregation and a Committee of Supply, to the effect that the consistory should co-operate with the committee, also that a Supply should connect himself with the Classis within whose bounds he is laboring.

On October 28 Rev. George A. Snyder became pastor of the Middletown Charge.

At the annual meeting of 1909 (May 10) Classis received a petition from thirty-four members of the Middletown congregation, requesting to be organized into a congregation at Harmony, in the northern part of the Middletown Valley. After a committee had investigated the matter and had learned that a lot and material for a building had been promised, Classis on June 25 1909 authorized the organization of the new congre-





REV. PHILIP E. SAYLOR.  
Pastor, Christ Church, Middletown.



CONSISTORY, CHRIST CHURCH, Middletown.

Front Row. (Left to right). Oscar W. Holter, Walter B. Coblentz, J. Wilmer House, H. Kieffer DeLauter, Frank H. Darner, Millard T. Riddlemoser.

Back Row. (Left to right). S. Leslie Shafer, M. Luther Miller, J. Vernon Coblentz, Rev. Philip E. Saylor, Dr. N. E. Kefauver, Albert E. Holter.

gation. The organization was effected on September 2 1909, the new congregation being known as the "Harmony Reformed Church of Frederick County, Maryland". It was not attached to any Charge but was to be served by the pastor at Middletown. A building was erected at Harmony but there is no record of its dedication.

Snyder resigned September 27 1923. Rev. John S. Adam was called on February 2 1924 and continued as pastor until his death on April 29 1936.

In 1929 it was reported that the Harmony congregation had been dissolved. The following year the Trustees reported that the building had been sold and the proceeds applied to the quota of the Middletown congregation in the Sustentation Fund of the Board of Ministerial Relief. In 1929 the pastor reported that improvements had been made to the church property.

Rev. Philip E. Saylor, the present pastor, began his service in this congregation on March 20 1937.

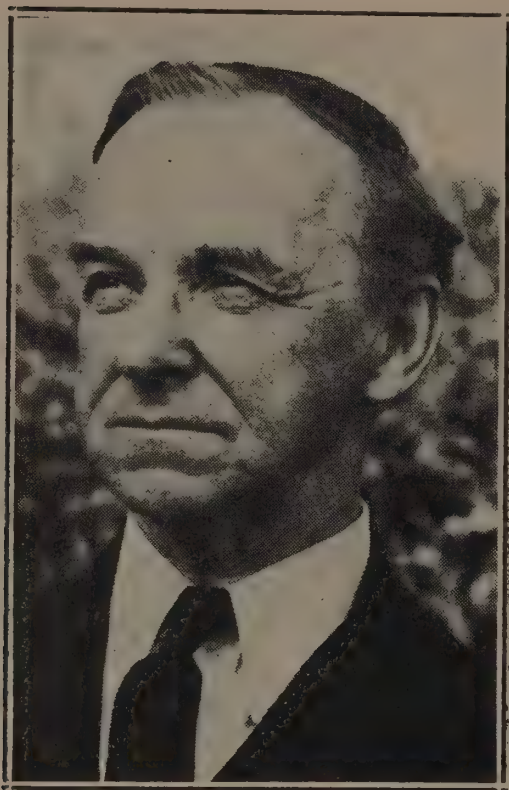
The Mt Moriah Charge. Rev. Barton R. Carnahan, who had served the Mt. Moriah Charge since November 1887, resigned on September 3 1907, to accept a Call to the Mt. Pleasant Charge. Rev. Wilson S. Hartzell next served the Charge from May 10 1909 until November 25 1912. The next pastor, Rev. Charles P. Kehl, was in the pastorate at Mt. Moriah for less than a year (May 18 1913 - April 17 1914). Then Rev. J. Philip Harner served the Mt. Moriah Charge from October 22 1914 until April 16 1919. Next Rev. Albert Klinger was called on December 27 1922 and remained until December 3 1928. The next pastor, Rev. Raymond C. Strine, served the Charge for only five months (June 27 1930 - November 19 1930).

On September 1 1931 the congregations of the Mt. Moriah Charge were united with the Boonsboro congregation to form the Boonsboro-Mt. Moriah Charge. (See, reference to Boonsboro Charge).

The Mt. Pleasant Charge. After the death of Rev. T. F. Hoffmeier on November 1 1902, the Mt. Pleasant Charge was vacant until Rev. James R. Lewis began his pastorate on May 7 1903. Lewis resigned February 5 1906, and then Rev. B. R. Carnahan was called on September 3 1907 and continued as pastor until May 23 1927, when he retired from the ministry. Carnahan died April 14 1928. Rev. George K. Ely, the present pastor, began his labors in the Charge on March 6 1928.

In 1931 the pastor reported that the church at Mt. Pleasant had been remodeled at a cost of \$6000. Report was made at the Fall Meeting of 1931 that the congregation at Union Chapel had disbanded, although not formally. The pastor was instructed to take possession of the movable property belonging to the Reformed Church, and a special committee was appointed to secure the rights of Classis in the church building and lot. The committee was not able to find, however, that the





REV. GEORGE K. ELY,  
Pastor, Mt. Pleasant Charge.



MT. PLEASANT REFORMED CHARGE.



CONSISTORY, GRACE TRINITY.

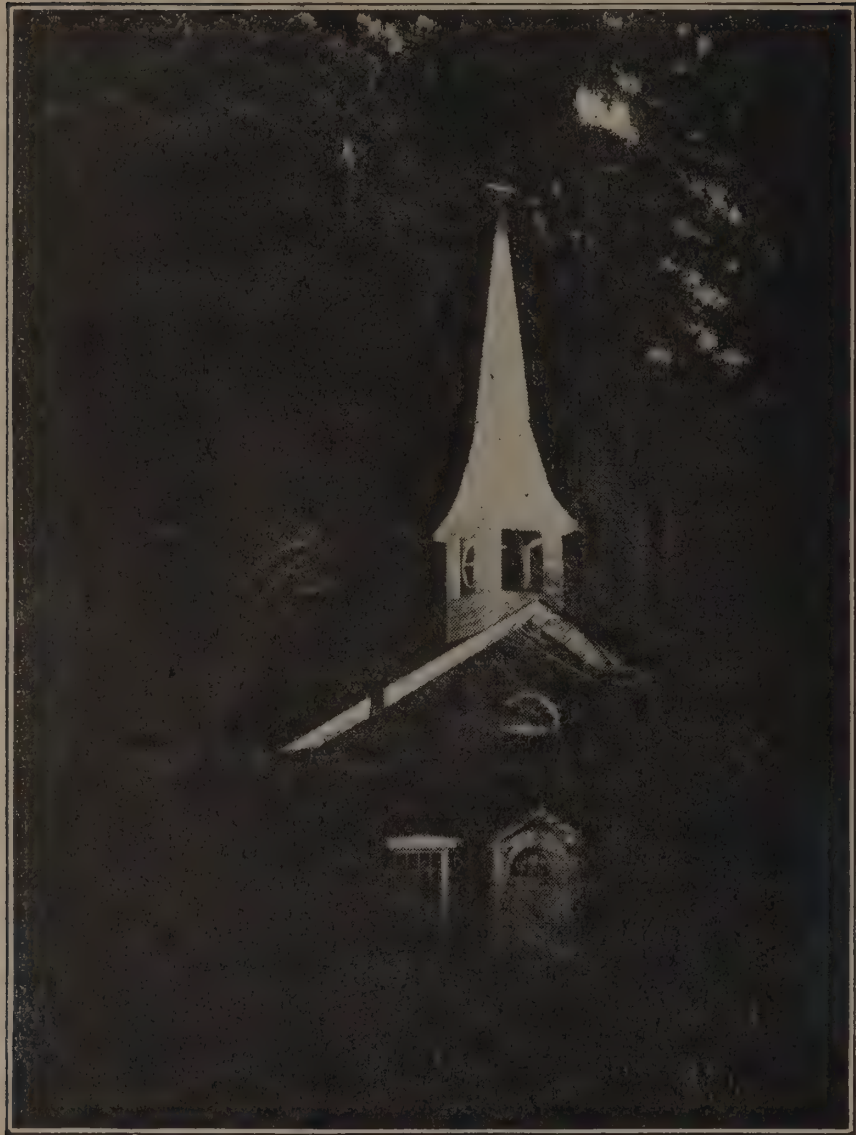
Reformed Church had any legal claim, and after several years the committee was discharged.

Faith, Church, Petersville. In 1883 Rev. Mortimer Shuford, while pastor of the Burkittsville Charge, reported that he had established a new congregation at Petersville during the preceding Classical year, but the statistical tables do not indicate a new congregation in the Burkittsville Charge that year. The inference is that the organization was not permanent, or that on account of the death of Mr. Shuford which occurred soon afterwards, the organization had not been formally completed.

No congregation at Petersville is noted in the Minutes until 1903. In that year during the pastorate of Rev. William S. Fisher at Burkittsville, an overture for the organization of a congregation at Petersville was favorably acted upon by Classis. The congregation was organized August 9 1903, with the name of "Faith Reformed Church of Petersville, Maryland". The new congregation, which was composed of thirty members at the time of organization, was attached to the Burkittsville Charge. The congregation was disbanded August 1 1937. (See, reference to Burkittsville- Brunswick Charge in this Chapter).

St. Paul's Church, Ridgely. Rev. Elmer L. Coblentz, who had served this congregation as pastor from May 1899, resigned April 22 1912. Rev. Alfred M. Rahn was pastor from June 21 1912 until August 7 1916. The next pastor, Rev. Clarence C. Troxell, served St. Paul's from July 2 1917 until his death which occurred on December 15 1918. Then Rev. John M. Herzog was pastor from April 16 1919 until January 10 1921. He was succeeded by Rev. Samuel A. Troxell, who served the congregation from May 16 1921





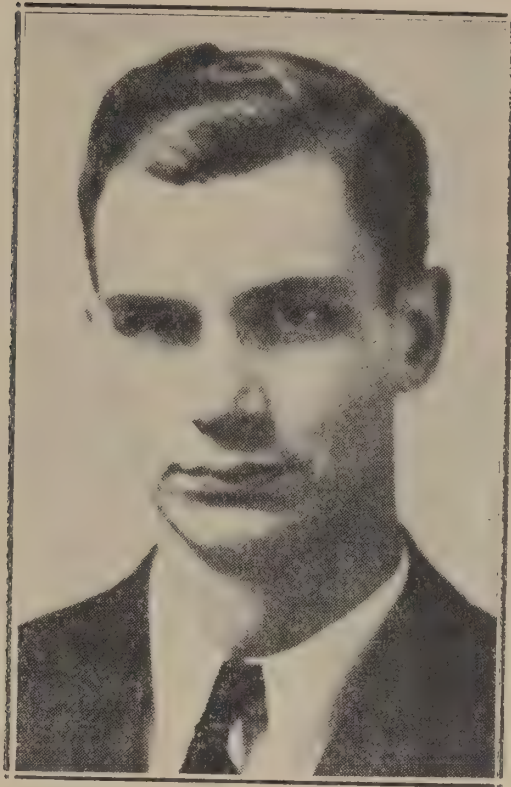
ST. JOHN'S CHURCH, Sabillasville.

to July 31 1923. The next pastor, Rev. George T. Fitz, who began his service in the Ridgely congregation on May 21 1924, was dismissed with the congregation to the Baltimore-Washington Classis on January 19 1926.

The Sabillasville Charge. After the resignation of Dr. Cyrus Cort on June 25 1900, the Sabillasville Charge was vacant until May 7 1903, when Rev. Charles A. Bushong was called to the pastorate. Bushong resigned January 8 1906. The next pastor, Rev. Milton H. Sangree began his service in the Charge in May 22 1906.

In May 1909 part of the Highfield lot was sold for \$100. Sangree resigned January 11 1909, and then the Charge was vacant for three years. During the vacancy a committee was appointed by Classis to study conditions in the community, with a view of strengthening the Charge by the addition of other congregations if possible.

A proposal, made to the Lutheran Church to bring about a union of



REV. DARWIN X. GASS,  
Pastor, Sabillasville Charge.

the two denominations in the community, was refused by the Lutherans. Nor was there an opportunity for a union with any other congregations of the Reformed Church or of other denominations. While the Charge was vacant Rev. J. B. Shontz served the Charge as Supply during the years 1911 and 1912. On July 21 1912 Rev. M. L. Firor became pastor.

At the annual session of 1914 the Highfield congregation asked for a deed to their church property. The request was granted on condition that the congregation pay to the pastor at least \$100 a year for five years, above his regular salary. The condition was accepted and it was reported in 1918 that the full amount had been paid.

During his pastorate at Sabillasville Firor gave a great deal of pastoral service to the patients of the State Sanatorium near Sabillasville. The service was so acceptable and evidently so necessary that Classis proposed that he be appointed Chaplain to the Sanatorium at a salary of \$840 a year, of which amount Classis agreed to pay \$240 if the Baltimore Federation of Churches and the Protestant Churches in Maryland would furnish the balance. The Baltimore Federation was not willing, however, to assume any financial responsibility, and the whole matter was dropped when Firor resigned the pastorate of the Sabillasville Charge on September 29 1919, to accept a Call to Burkittsville.

Rev. Walter D. Mehrling, the next pastor, began work in the Charge on June 7 1920, but he remained only until September 26 of that same year. The Charge was then vacant for several years.



In 1924 the Jacob's congregation celebrated the one hundredth anniversary of the erection of its church, although the congregation was organized some years before 1824. Dr. F. B. Bahner served as supply from 1922 until 1927. On July 27 1926 at a special meeting, it was reported that the affairs of the Charge were at a low ebb, that there had been no pastor for seven years, and that no elders or deacons had been elected for more than six years. But a brighter day was in prospect. Classis secured the promise of the Board of Home Missions to enroll the Charge as a Mission, an every-member canvass was held after which the congregation pledged the annual sum of \$800 for pastoral support, and Classis promised an additional amount of \$350, provided the Home Mission Board would give a similar sum. On May 23 1927 Rev. Wilmer H. Long began a successful pastorate. The Charge began to pay the apportionment in full, and in 1929 the pastor reported that St. John's Church at Sabillasville had been improved at a considerable cost. Long resigned December 31 1929 and was succeeded by Rev. Claude H. Corl, who began his pastorate on May 20 1930 to continue until December 31 1936. On May 28 1937 Rev. Darwin X. Gass accepted a Call to the Sabillasville Charge. In 1937 a parish house was erected at Sabillasville at a cost of \$2000.

St. Mary's Church, Silver Run. Rev. J. Stewart Hartman, who had served St. Mary's from October 1899, resigned on May 16 1908. On October 2 of the same year Rev. S. Charles Hoover became pastor and continued in that position until June 24 1918. In 1912 during his pastorate, the congregation celebrated the one hundred and fiftieth anniversary of its organization in 1762. The next pastor, Rev. John S. Adam, served St. Mary's from January 20 1919 until February 2 1924. Rev. Edward R. Hamme began his service as pastor on May 21 1924 and served until May 23 1927, when he resigned to accept a Professorship in the Central Theological Seminary. The services of the present pastor, Rev. Felix B. Peck, began on October 7 1927.

In 1935 the pastor reported that repairs, costing \$2000, had been made to the church property. In June 1937 the congregation celebrated its one hundred and seventy-fifth anniversary with special services which lasted for several days. The program included addresses by sons of the congregation and by former pastors.

The Taneytown Charge. Rev. Alexander Bateman, who had been pastor of the Taneytown Charge since December 15 1893, resigned November 18 1903 and was dismissed to the Lehigh Presbytery. Rev. David J. Wolf became pastor on March 14 1904 and continued as such until March 9 1915. During Rev. Wolf's pastorate a new parsonage for the Charge was erected in 1906. Rev. Guy P. Bready, the present pastor, became pastor of the Charge on July 15 1915.

During the summer of 1919 the Sunday School rooms of the Taney-



THE CONSISTORY OF ST. MARY'S EVANGELICAL AND REFORMED CHURCH.

Seated from left to right: George W. Bankert, William E. Brown, Alvin G. Dutterer, Rev. Felix B. Peck, Calvin E. Bankert, George N. Bankert, Oliver M. Koontz.

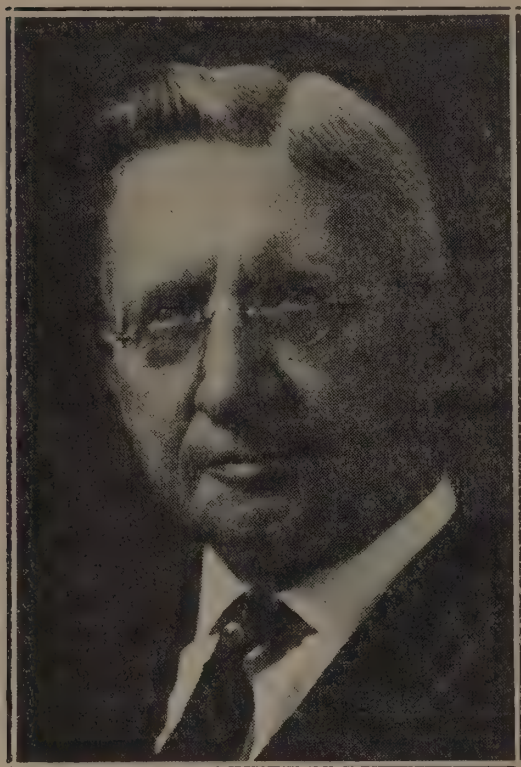
Standing from left to right: Irvin E. Flickinger, Evan D. Kline, Wade H. Brown, Sterling E. Bachman, Ray C. LeGore, Bernard W. Dutterer.

town Church were improved at a cost of \$1400. In 1934 extensive repairs were made to the entire church building, the total cost being \$6200. The improved church was re-dedicated on November 4 1934. On May 19 1919 the Keysville congregation bought from the Lutherans their half-interest in the union church at Keysville for \$500. At the annual meeting of Classis, which began on the evening of the same day, Classis made a donation of \$500 to the congregation. During that summer and the following spring the church building was remodelled at a cost of more than \$9000. The church was re-dedicated on May 28 1920. In the summer of 1936 the Keysville church was again improved at a cost of \$1000, and was re-dedicated on October 4 1936.

On June 8 1916 a monument, commemorating the gift by Francis Scott Key of the ground on which the church stands, was presented by the Maryland State Camp of the Patriotic Sons of America, and was unveiled and accepted by the congregation. The church lot was given from the original Key homestead estate.

The Thurmont Charge. The pastorate of Rev. George A. Whitmore, which began in the Thurmont Charge in December 1888, was closed with his resignation on December 14 1905. He was followed by Rev. Guy P. Bready who was ordained and installed on June 17 1906. Bready resigned March 11 1909 and was succeeded by Rev. John W. Reinecke whose pas-





REV. EDWIN D. BRIGHT,  
Pastor, Thurmont Charge.

torate continued from September 13 1909 until October 31 1910. The Charge was then vacant for two years, during which time Rev. J. B. Shontz served as Supply for several months. On January 23 1913 Rev. Peter E. Heimer began service as pastor of the Thurmont Charge. Heimer's pastorate ended on October 1 1929.

At the regular session of 1910 the Thurmont and Apple's congregations overtured Classis to constitute them a separate Charge. The matter was referred to a special committee which reported the next year. The overture was disapproved but the committee was continued and instructed to report again a year later. In 1912 the committee reported adversely again. In 1913 another overture from the Thurmont, Apple's, and Rocky Ridge Congregations asked for a reconstruction of the Charge. A committee, to which the matter was referred, recommended that the Creagerstown congregation be dissolved. The Creagerstown congregation, to which the question of dissolution was submitted, refused to disband and reported in 1915 that it had bought the Lutheran interest in the Creagerstown union church and was about to make extensive repairs to the building. In 1916 the repairs, costing several thousand dollars, were reported completed and the church re-dedicated. Classis then voted to continue the congregation and gave it a donation of \$500.

On June 4 1932, under the direction of Pastor Heimer, who had unearthed some interesting historical data regarding the old Monocacy church (established before 1747), which had been visited by Michael Schlatter and was mentioned in his diary, an historical service was held



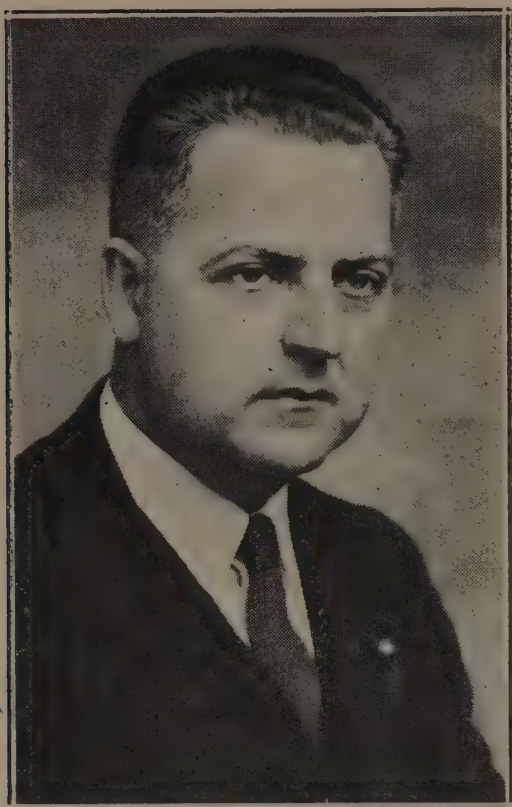
TRINITY CHURCH, Thurmont.

at the site of the old church about a mile from Creagerstown. A special committee, consisting of Revs. Henri L. G. Kieffer, and B. R. Carnahan, and Elder H. M. Warrenfeltz, represented Classis on the occasion and participated in the program. Addresses were made by Dr. Richards, Mr. Steiner and Elder Emory L. Coblenz. A monument, calling attention to the historical importance of the site, was unveiled at the same time.

In 1926 (June 6 - 13) Apple's congregation had a Centennial celebration, commemorating the one hundredth anniversary of the erection of that historic building. President Felix B. Peck represented Classis on that occasion.

After Heimer's resignation the Charge was vacant for nearly two years. On June 30 1931 Rev. Edwin D. Bright, the present pastor, accepted a Call to the pastorate of the Thurmont Charge. At the Fall Meeting in 1934, Classis took action regarding the Creagerstown congregation, in which services had not been held regularly for some time, to the effect that the congregation should remain a part of the Thurmont Charge but should be supplied by a minister other than the pastor; that a





REV. MILES S. REIFSNIDER,  
Pastor, Emmanuel (Baust) Church.

Sunday School should be organized; and that services should be held throughout the entire year. This action was approved by the Joint Consistory, and in 1935 Rev. George K. Ely, pastor of the Mt. Pleasant Charge, was appointed Stated Supply for the Creagerstown congregation.

The Union Bridge Charge. Rev. Hiram J. Macalister, who had been pastor of the Charge since October 1900, resigned April 25 1904. On July 21 of that year Rev. Frederick A. Cook was called to the pastorate of the Union Bridge Charge. Cook resigned March 28 1906. On August 23 1906 Rev. Martin W. Schweitzer became pastor.

In 1910 the Union Bridge and Baust congregations asked Classis to constitute them a Charge. The matter was referred to a special committee which reported adversely in 1911. The question, which was held open for several years, was finally settled by Classis refusing to grant the request.

Schweitzer resigned October 22 1914 and was succeeded by Rev. Paul D. Yoder, who served as pastor from May 10 1915 until December 15 1920. During Yoder's pastorate a new parsonage at Baust Church was built. After the resignation of Rev. Yoder, Rev. Murray E. Ness became pastor of the Charge on June 13 1921 and remained until September 14 1925. During his pastorate the Ladiesburg congregation was dissolved (September 22 1911). The matter of the church property was referred to a committee which tried for several years to establish a



EMMANUEL (BAUST) CHURCH.

legal claim to the lot and building. The committee, however, was unsuccessful and was discharged in 1932.

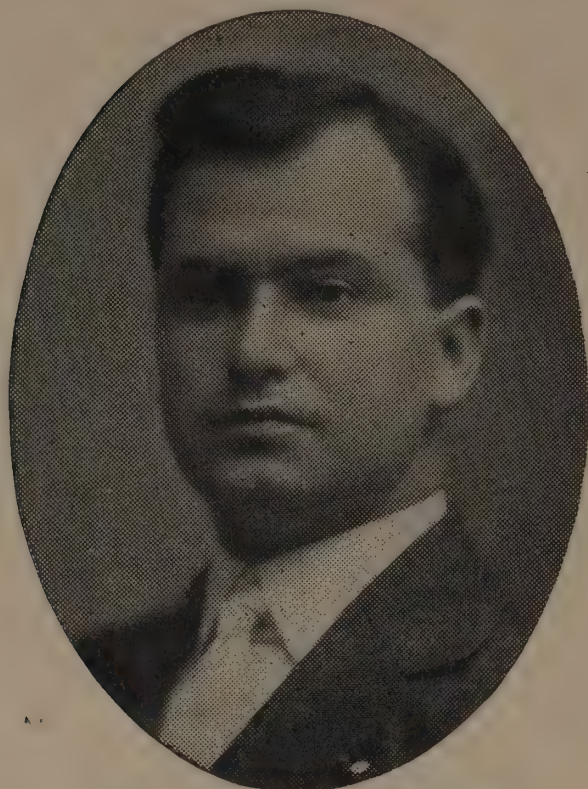
The next pastor, Rev. Seward R. Kresge, took charge on March 11 1926 and served the Charge until March 21 1930. Rev. Miles S. Reifsnnyder, the present pastor, began his work in the Union Bridge Charge on June 27 1930.

At a special meeting on October 28 1930, Emmanuel (Baust) congregation overtured Classis to disband the Union Bridge congregation. The reasons given were that the membership at Union Bridge had decreased to the point that the congregation could no longer continue, also that since the new parsonage had been erected adjoining Baust Church, and since the completion of the new parish house by the Baust congregation whereby regular services each Lord's Day were provided for Baust Church, that congregation had grown in size and influence to the extent that it required the full time of the pastor. Classis approved the request and the Union Bridge congregation was disbanded before February 23 1931. At the annual meeting of 1931 Classis declared the Emmanuel Congregation a Charge, and substituted the name "Emmanuel Charge" for the former name.

When in 1934 it was reported that the Union Bridge church property was badly in need of repairs and that the pews had been sold, Classis instructed the Trustees to sell the building. The Union Bridge Church was sold in April 1936 for \$175. In 1936 the interior of Baust Church was improved.

The Utica Charge. Rev. S. M. Hench, pastor of the Utica Charge for a period of twenty-eight years and seven





REV. SEWARD R. KRESGE,  
Pastor, Utica Charge.

months (1879 - 1908), resigned May 16 1908. The next pastor, Rev. Alfred J. Herman, served from December 9 1908 until July 19 1915. He was succeeded by Rev. Cyrus T. Glessner, whose pastorate extended from November 9 1915 to January 15 1917. After Glessner's resignation the Charge was vacant for more than two years.

For some years, especially after the close of the pastorate of Rev. Hench who had resided in, Frederick, the place of the pastor's residence had been a matter of disagreement among the congregations. A considerable part of the membership wished the pastor to live a Utica; others favored Frederick. At a special meeting on August 17 1917 the matter was brought to the attention of Classis. It was reported that the Joint Consistory had met on June 13 and passed alternate resolutions; one to call a pastor and allow him to choose his own place of residence. In case the first resolution was not approved by the consistory of the Utica congregation, the other resolution provided for a request to Classis for the dissolution of the Utica Charge and formation of other Charges from its congregations. Classis appointed a committee with instruction to bring about a spirit of reconciliation and agreement among the congregations concerned if possible. The matter was finally settled by the erection of a new parsonage at Lewistown, and the Charge continued as before.

Rev. Robert L. Bair served the Charge from May 21 1919 until May 1 1924. He was succeeded by Rev. John M. DeChant whose pastorate extended from May 25 1925 to August 28 1929. On March 21 1930 Rev. Seward R. Kresge, the present pastor, was called.



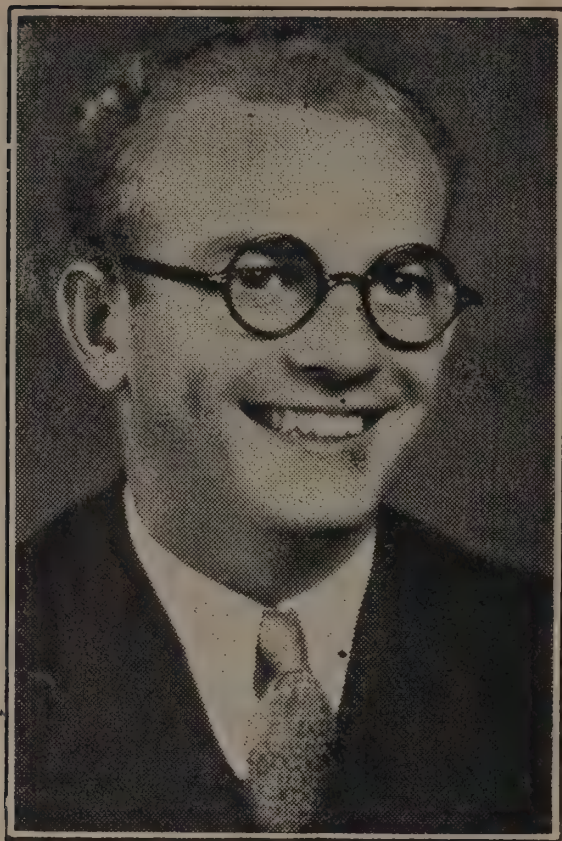
ST. PAUL'S CHURCH, Utica.

In 1936 it was reported that repairs had been made to the Utica Church at a cost of \$2000; also that the Pleasant Hill Church had been painted and re-carpeted. In 1937 improvements were made to the exterior and interior of the church at Charlesville.

Grace Church, Washington. The erection of the new Memorial Church in Washington, concerning which reference was made in a previous Chapter, was begun by the laying of the corner-stone on July 1 1902 by President Theodore Roosevelt. The reception of President Roosevelt was an incentive, not only to the completion of the building project, but to every activity of the congregation as well. The work of building was carried on as rapidly as possible, so that the Church was ready for dedication on June 7 1903. At the dedication service President Roosevelt was the principal speaker. The new church cost \$45080.13, of which amount Grace congregation contributed \$6000, and Maryland Classis more than \$7000. In 1911 the property was transferred by deed to the congregation.

On July 22 1913 Dr. Schick, who had been the efficient and beloved pastor of the Church since February 1900, died, following injuries from being struck by an automobile. His successor, Rev. Henry H. Ranck, the present pastor, began service in this congregation on May 4 1914.





REV. EDWARD T. PLITT,  
Pastor, Cavetown Charge.  
Stated Supply, Christ Church, Funkstown.



CHRIST CHURCH, Cavetown.

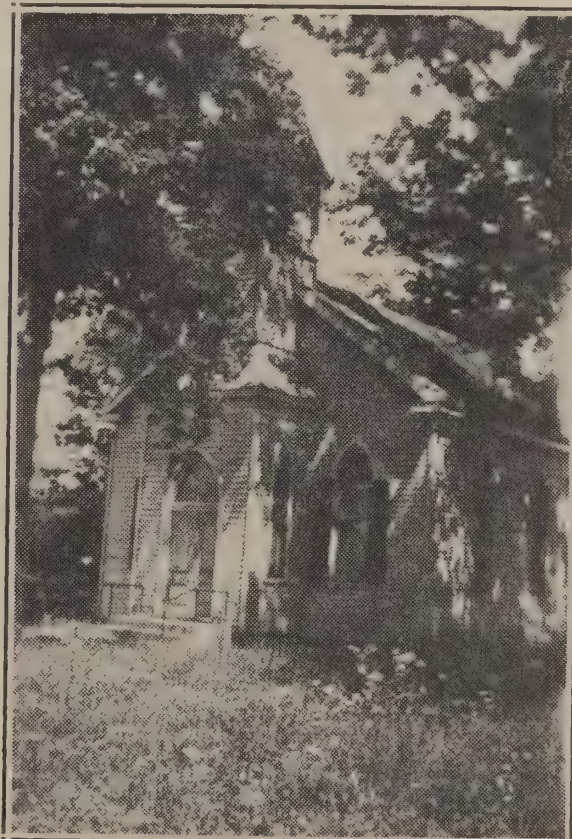




REV. CLAUDE H. CORL,  
Pastor, Jefferson Charge.



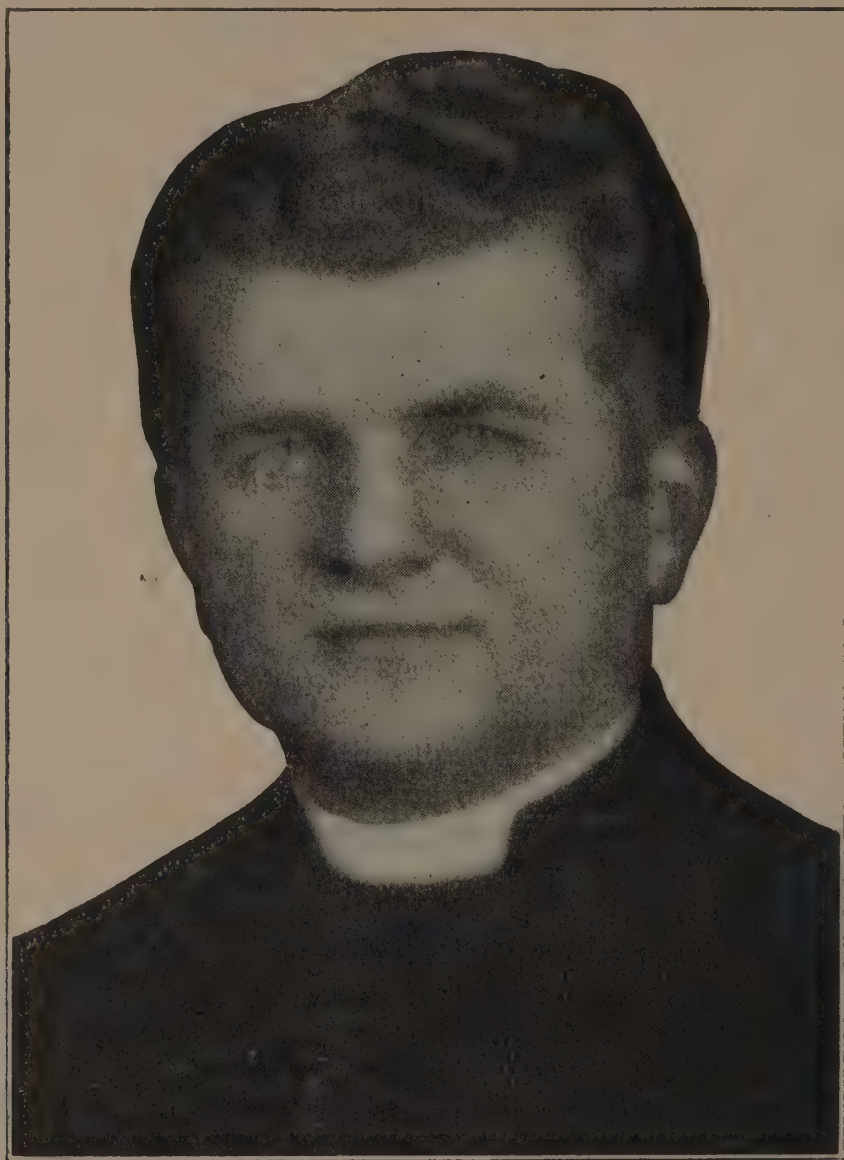
ELDERS FRANK FRY,  
AND GEORGE LAKIN.



MT. ZION CHURCH, Feagaville.



Pastor Ranck and the congregation were dismissed to the Baltimore-Washington Classis on January 19 1926.



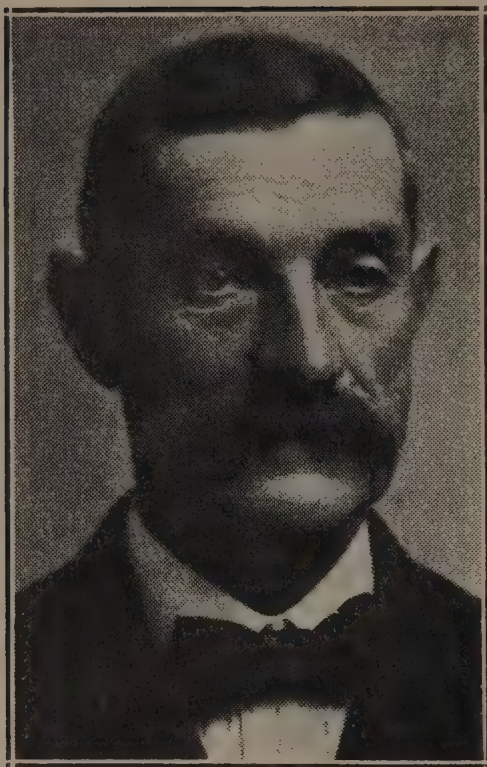
REV. NEVIN E. SMITH,  
Pastor, St. Paul's, Westminster.

St. Paul's Church, Westminster. Rev. Calvin S. Slagle ended his connection with this congregation on August 16 1916 after having been its pastor since November 1887. Rev. Chalmers W. Walck next served in the pastorate at Westminster from October 16 1916 until June 30 1924. During Walck's pastorate extensive improvements were made to the church edifice. Rev. John M. Garner, the next pastor, served from December 20 1924 until December 2 1929. Then Rev. Harry N. Bassler was called, and served until his retirement from the active ministry on October 13 1935. The present pastor, Rev. Nevin E. Smith, assumed his duties as pastor on January 4 1936.

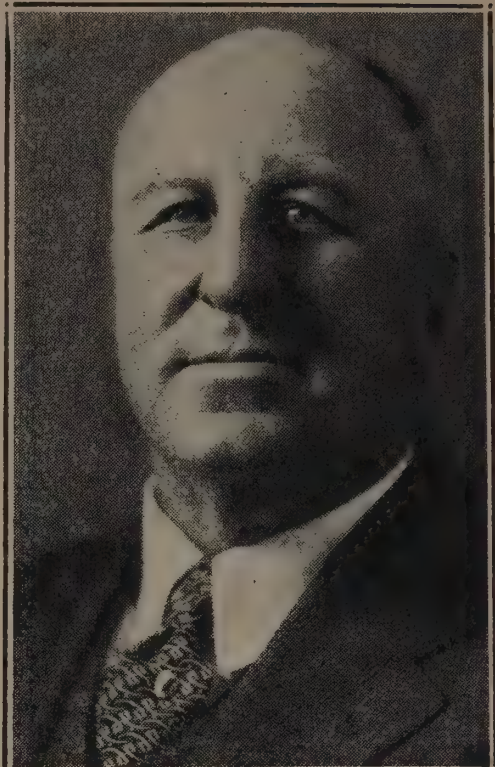


ST. PAUL'S REFORMED CHURCH, Westminster.





JOSEPH S. SEIBERT,  
St. Paul's, Clear Spring.



S. LESLIE SHAFER,  
Middletown.

DELEGATE ELDERS.



Back Row. (Left to right). Ira Remsburg, Rev. Claude H. Corl, T. Claude Keller, Frank Fry.  
Front Row. (Left to right). D. L. Slagle, John Biser, George Lakin, George Thomas, Norman Himes.

CONSISTORY, JEFFERSON CHURCH.



## CHAPTER 12

### DENOMINATIONAL INTERESTS.

The reputation which Classis earned early in its history as being an aggressive Classis has been maintained through all the intervening years, and especially during the Period under discussion. There has been no phase of denominational activity in which Maryland Classis has not been profoundly interested and to which it has not given its hearty support. Every recommendation for the furtherance of the Kingdom has been commended to the extent that Classis has used freely its influence and machinery for carrying out such recommendations. The evidence of its interest is found in the always ready response of Classis to calls for men and money for the work of the Church. In the last thirty-five years Classis has licensed twenty-four candidates and ordained thirty-one licentiates to the Gospel ministry. Rev. William E. Lampe, a member of Classis, was the Director of the Laymen's Missionary Movement and has been for years the Executive Secretary of the Executive Committee of General Synod. He is now Secretary of the Committee on Correlation and Promotion for the United Church. Dr. Joseph H. Apple, a member of Classis for forty-four years, was denominational Director of the Forward Movement. A number of the members of Classis have been called on from time to time to serve in responsible denominational positions. The Classis is represented on practically every Board or Commission of the Church.

In the financial support of denominational projects and benevolences, Maryland Classis has always stood high, and in recent years has been near the top among the Classes of the Church in the payment of the Apportionment.

### MISSIONS.

The interest of Classis with respect to Foreign Missions has been chiefly concerned with the payment of the Board's obligations through numerous campaigns for the liquidation of its indebtedness, and for the regular maintenance of the Board's work from year to year. In 1903 Classis took action with respect to the twenty-fifth anniversary of missionary activity in Japan by instructing its congregations to observe Foreign Mission Day (the first mention of the Day); to participate in the anniversary with special services and special offerings for the pressing needs of the Board; to make special study of the History of the Japan Mission; and asked its pastors to keep before their people the needs of the Board, especially medical missionaries and new buildings in Japan and China. Because it was found that the Publication Board was making a profit in its Business Department, Classis directed that Children's Day offerings in 1903 should be given to the Cause of Foreign Missions. In 1907 Classis welcomed Rev. William E. Lampe, one of its members, who was home on furlough from Japan.



In 1911 the Board announced that it was burdened with a debt of \$70000 and asked the Church to liquidate it with a series of \$10 pledges. In 1912 the debt was \$121379. By 1914 the debt had increased to \$132000, and Classis joined in the attempt of the Church to pay it



REV. GEORGE R. SNYDER,  
Our Missionary to China.

through the "Prince of Peace" Campaign, organized in 1915. In 1916 it was reported that the debt had been reduced to \$79000. In 1934 when the debt had reached a peak of \$300000, the Board, through methods of severe retrenchment and economy, took steps to reduce it at the rate of \$100000 a year. It is expected that final liquidation of the debt will be reached in 1938.

The Laymen's Missionary Movement, which was first commended by Classis in 1911, did a great deal to organize those congregations which

participated in it for regular and increased giving to the benevolent and local needs of the Church. The greatest contribution of the Movement was the introduction of the Every-Member Canvass and use of the Duplex Envelope, which has been the financial salvation of many a congregation. In 1913, the first year the plan of the Movement had been presented, it was reported that twenty-three Charges in Classis had made an Every-Member Canvass.

During this Period Classis gave two additional missionaries for foreign service. In 1916 Miss Marian Firor, daughter of Rev. M. L. Firor, one of the veteran pastors of Classis, was accepted and commissioned by the Board. On May 20 1919, Mr. George R. Snyder, the son of Rev. George A. Snyder, pastor of the Reformed Church at Middletown, was licensed by Classis, and on the evening of the same day he was ordained in connection with the evening session. Soon afterwards he sailed for China and continues to the present as one of our missionaries in that country. Rev. Snyder has been a member of Classis since his ordination. In 1932 he was present at the annual meeting and was elected President.

In 1931 the apportionment was \$40208, the highest since Classis was divided in 1926. The next year it was \$28279 and has remained at about that figure to the present. In 1921 the total paid for all benevolences by the congregations of Classis was \$90270.

In 1903 Classis for the first time recognized Home Mission Day and gave instruction that it be observed by the congregations in November. In that same year an apportionment for Church Building was accepted from Synod for the first time. In 1908 Classis refused to allow the organization of a Classical Women's Missionary Society, although permission for the organization was granted in 1914.

Classis encouraged and participated in all the campaigns of the Board of Home Missions for the payment of its debt and for the support and extension of its work. In 1911 the Board undertook to raise the sum of \$500000 through the "Jubilee Fund," to consist of one thousand Church Building Funds of \$500 each. In 1913 it was reported that twenty-three Funds had been secured in Classis. In 1926 the Centennial Fund of \$100000 was heartily recommended. In 1936 and 1937 Classis participated in the efforts of the Board to pay its debt through the Twenty Thousand Club, but there is no record in the Minutes of the amount raised by this plan in the Classis.

During the period previous to 1926, several of the Baltimore congregations (then in Maryland Classis) were Missions under the care of the Board. Since 1926 the Brunswick and Sabillasville Charges have been at one time or another Mission Charges. There are at present no Mission Charges in Maryland Classis.

### THE FORWARD MOVEMENT.

In the first years following the World War, the Reformed Church, in common with a number of other Protestant denominations, was con-



vinced that the time had come for a distinct forward step in spiritual life and benevolent activities. Accordingly, the General Synod was called into special session at Altoona, March 4 - 6 1919, to consider what form the step should take, and to set up machinery for carrying out whatever conclusions it might reach. From this meeting developed the Forward Movement of the Reformed Church, which touched practically every congregation in the Church and resulted in the raising of hitherto unheard-of sums for Missions and Education. The first notice of the Forward Movement in Classis was at the annual meeting of 1919 when an afternoon and an evening were devoted to the discussion of the Movement in general. At a special meeting on March 4 1920 Classis appointed a special committee, of which Rev. John Ditzler was chairman, to promote the various phases of the Forward Movement among the congregations of Classis. Quotas for the congregations were distributed, and during the next few months an intensive campaign was made to secure the sums assigned.

The report of the committee at the annual meeting of 1920 was most encouraging. The committee reported that among the congregations which were endeavoring to carry out the program of the Forward Movement there were many evidences of great blessing and a deepened spiritual life. The total amount asked from the congregations of Classis was \$450000, of which amount \$323951 had been subscribed by May 1920. Eight Charges, which had reached or over-subscribed their quotas, had pledged \$154963. Three other Charges had almost reached the full amount; four reported that they expected to reach their quotas in full; fourteen others reported the canvass in progress with encouraging results. Only four Charges out of the thirty-five in Classis refused to make any financial canvass.

In 1921 Rev. John R. T. Hedeman was made Chairman of the Forward Movement Committee. In 1925 when final report was made, the amounts were: Original Quota, \$450000; Subscribed, \$351525.93; Paid to 1925, \$189307.54. The congregations of the present Maryland Classis subscribed \$250724 and paid \$187149.

### CHRISTIAN EDUCATION.

References in the Minutes covering this Period show great advances in the work of Christian Education, both in a greatly increased Sunday School enrollment, and in the use of more effective methods of Sunday School administration, such as teacher training, the development of Christian leadership, better Sunday School literature, more attention to the needs of the pupils in better graded lessons, etc. In 1912 Classis appointed a Superintendent of Teacher Training. In 1913 Sunday School statistics, showing an enrollment of 11171 pupils and teachers, were published for the first time in the annual Abstract. In 1931 a Director of Religious Education was appointed. During the Period from 1902 to 1937, many congregations either erected new buildings to be devoted to Sunday School work, or made such changes in existing buildings as to

provide more commodious quarters and better facilities for this part of the work of the Church.

In 1924 the attention of Classis was directed to what was known as the Carroll County Experiment in Religious Education". Several pastors from Carroll County that year made reference to their activities in conducting classes, with the approval and co-operation of the Board of Education for Carroll County, in Religious Education in the public schools in regular school time, as part of the regular school curriculum. Encouraging reports were made for several years on the progress of the work. In 1929 it was reported with regret that on account of a lack of funds and because some of the pastors were not willing to give their services without remuneration, the classes had been discontinued. A similar experiment has been going on in some of the schools of Frederick County during the last several years under the auspices of the Frederick County Council of Religious Education. Also, a week-day school of Religious Education is conducted at Westminster.

### EDUCATIONAL INSTITUTIONS.

Classis has continued its interest and support of the various institutions of learning under the control of the church in every financial campaign promoted by them. In 1905 Classis supported the campaign for an increased endowment for Franklin and Marshall College. In 1916 in order to promote the campaign of the Theological Seminary for funds for the Dormitory, Classis arranged conferences at Hagerstown, Baltimore, and Frederick, Classis paid its share of the amount of \$15000 promised by Synod to Catawba College. At a special meeting on June 27 1904, Rev. George A. Snyder, a member of Classis, was dismissed to North Carolina Classis to become President of Catawba College. In 1924 Rev. Felix B. Peck was appointed Chairman of a committee to promote a campaign for funds for the endowment of Catawba College. A considerable amount was pledged and paid but there is no record of the amount.

Hood College, which is located in the territory of Maryland Classis, has always been the special object of its interest and support since the College was established. In 1905 Classis made a donation of \$5000 to the College, the amount to be paid through the apportionment. In 1926 and 1929 Classis took part in financial campaigns for the benefit of the College. Mrs. Margaret Hood, in whose honor the College was named, was a member of the Evangelical Reformed Church at Frederick.

### BENEFICIARY EDUCATION.

During the Period from 1902, more than twenty young men from the territory of Maryland Classis have received aid from the Board of Education of Potomac Synod. Many of these afterwards became pastors of Charges in Classis.

In 1905 it was reported that the Trustees, acting for the Board, had received the sum of \$425 as the result of a suit at law against the bonds-



men of Rev. E. D. Lantz. This is the first and only instance in the Minutes of a suit being brought for the recovery of money advanced to a beneficiary student. Some years later when the bondsmen reported that Mr. Lantz had returned to the active ministry of the Reformed Church, the amount of money paid by the bondsmen was returned to them. In 1906 the Board made an unsuccessful attempt to place students' bonds with a Bonding Company.

In 1934 when for the first time in the history of the Church it was found that the supply of ministers exceeded the demand, special action was taken by Synod to the effects that no more students from Synod would be accepted with beneficiary aid in any one year than had graduated from the Seminaries of the Church in the preceding May. In connection with this action, Synod directed Classis to recommend only those students who showed the highest qualifications for the Christian ministry.

### MINISTERIAL RELIEF.

Up to 1907, funds for Ministerial Relief (except special offerings by congregations) were designated for Life Memberships in the Society for the Relief of Ministers and their Widows. In 1907 the funds on hand were given to the Society for its immediate needs and from that year no more funds were used for Life Memberships.

In 1905 the General Synod organized the Board of Ministerial Relief. By this action Classis was placed in an embarrassing position in that the executive heads of both agencies of the Church for Ministerial Relief were members of that Body; Rev. Simon S. Miller of the Society, and Rev. John M. Schick of the Board. There was considerable rivalry between the two agencies and the feeling between them was not cordial. When the claims of the new Board were brought to the attention of Classis in 1906, its attitude was cool. Classis refused to commend the Board to congregations, although it did approve the right and privilege of any congregation to contribute to the Cause of Ministerial Relief through the Board if it saw fit. The first official commendation came in 1908, and in 1909 an Informant for the Board was appointed by Classis for the first time. In view of the fact that the rival claims of the Board and the Society were aired before Classis at every meeting, Classis rejoiced greatly in the settlement of the whole dispute by the merging of the two organizations in 1920.

The Pension or Sustentation Fund plan of the Board, now an important feature of its work, was initiated at the annual meeting of Classis in 1916. At that meeting Rev. C. S. Slagle offered a resolution, asking Classis to overture the General Synod to establish a Pension Fund for Ministers, somewhat similar to the plan in vogue in the Presbyterian Church. Dr. Slagle's resolution asked also that General Synod raise an endowment of \$500000 for the support of the Fund. Classis adopted the resolution and sent the overture to General Synod, which received it favorably and adopted it. General Synod ordered that it be put into

immediate operation by the Board. In 1918 it was reported that the Presbyterian Plan had been adopted and that all ministers under the age of sixty could be enrolled as members of the Sustentation (Pension) Fund. It was originally planned that congregations and Charges should enroll their own ministers, but when in 1922 it was reported that no consistories of congregations had taken any action, Classis proceeded to enroll its pastors. Since then the custom has continued. Sustentation premiums for each pastor of a Charge in Classis are paid from the Contingent Fund. In 1937 Classis refused to discontinue the custom established fifteen years ago. Rev. S. C. Hoover was Informant for the Board from 1909 until 1923; Rev. John L. Barnhart from 1923 to 1926; and from 1926 Rev. Scott R. Wagner has served in that capacity.

### THE HOFFMAN ORPHANAGE.

When the Orphanage was established in 1911, Classis promised it the support of its congregations, which for many years had contributed its Christmas offerings to the Bethany Home at Womelsdorf. That promise has been faithfully and generously kept. The first cottage was dedicated on July 27 1911. In 1913 it was reported that there were twenty-four children at the Orphanage and that the Helb Administration Building was in process of erection. Rev. J. Stewart Hartman, a former member of Classis, was its first Superintendent (1911 - 1917). When he resigned the superintendency, Mr. Hartman was received back into Classis as pastor of the Cavetown Charge.

At the annual meeting in 1919, Superintendent Andrew H. Smith asked Classis to erect a school building for the use of the Orphanage. Classis granted the request and proceeded with plans to furnish a building to cost \$15000, the project to be regarded as a commemoration of Classis' Centennial. In the campaign for funds the sum of \$9841.16 was collected the first year. In 1920 it was reported that the building was being erected. In 1921 Chairman Atvill Connor of Classis' committee reported that six Charges had paid their quotas in full; eleven over-paid; three had nearly reached the amount asked for; and sixteen had paid nothing, or less than their quotas. In 1922 it was reported that \$14285.40 had been paid. The fund was finally completed in 1925.

In 1926 the Orphanage asked Classis to complete the building by erecting a second wing, the total cost to be \$15000, and with the understanding that the cost would be shared by the Baltimore-Washington Classis. The matter was deferred for the time being on account of other pressing claims. The next year, however, favorable action was taken. Classis voted to complete the building and to assume \$10000 of the cost, provided the co-operation of Baltimore-Washington Classis could be secured. In 1928 it was reported that \$5000 had been collected, but for some reason it was thought best to defer the whole project for a while. Classis then instructed that the contributions be returned to the congregations which had made them, or in case the congregations preferred to



do so, the money was to be put at interest until it was determined to proceed with the erection of the building. In 1929 the project was renewed, but the Orphanage announced that the work could be done for \$6000. Classis immediately accepted \$4000 as its share and appointed Elder D. A. Stickell as chairman of a committee to raise the money. The new wing was finished and the whole building was dedicated in connection with the annual anniversary of the Orphanage on August 28 1930. The dedicatory program was in charge of the officers of the two contributing Classes.

In 1932 it was reported by Elder Oscar D. Gilbert, who had succeeded Elder Stickell as chairman of the committee, that the building fund of the Orphanage School-House had been overpaid by \$235.89. The total cost to Classis for the second wing was \$4372.89. Classis paid altogether toward the School-House the sum of \$19608.78.

### HOMEWOOD.

The establishment of an Old Folk's Home at Hagerstown was a Synodical project from the beginning, but it has a special interest for Maryland Classis for the reason that the funds for its founding and maintenance were given by a delegate elder from one of its Charges, also because it is situated in Maryland Classis territory, and a majority of the members of its Board are either members of Classis or are members of its congregations. The project had its beginning in 1924 when Mr. George C. Pearson, delegate elder from the Cavetown Charge, asked Classis to overture Potomac Synod to establish an Old Folks' Home somewhere within the territory of Synod. The overture, which reached the Synod in due time, received favorable attention, but Synod took no action to proceed with the undertaking because there was no immediate prospect of adequate financial support.

After Mr. Pearson's death, it was found that he had bequeathed almost his entire estate to the Synod for the support of a Home. Synod at its meeting at Salisbury, North Carolina, in 1930 elected a Board of Directors, which soon afterwards secured a charter and proceeded to administer the funds received from the estate in accordance with the wishes of the donor. By April 15 1931 the amount received from Elder Pearson's estate was \$82761.22.

After a number of locations had been considered, the Board of Directors purchased a property in the south-western suburbs of Hagerstown for \$14950. The Old Folks' Home, under the name of "Homewood", was opened for the reception of guests in September 1932. The Home was dedicated on June 7 1933 in the presence of the members of Potomac Synod. On February 1 1937 Rev. Walter R. Hartzell became the Home's first Superintendent. It is hoped that ere long funds will be available for the erection of a much-needed new building. The President of the Board of Directors is Rev. Scott R. Wagner; Mr. Eugene A. Spessard of Cavetown, Mr. Pearson's home, is Secretary of the Board.

## THE CONSTITUTION.

In 1904 Classis considered at length the draft of a new Constitution submitted by General Synod. When General Synod met in 1905 a revised draft was adopted and submitted to the Classes for approval. Maryland Classis unanimously approved it at the 1906 meeting. The new Constitution went into effect with the meeting of the General Synod in 1908, and with amendments continues as the Constitution of the Church. In 1919 several amendments were adopted. In 1927 Classis approved an amendment providing for the election of women as members of consistories and as members of Church judicatories. In 1930 forty-three amendments, submitted by General Synod, were approved except one which relates to the erasure of a church member. In accordance with these amendments, Classis elected an Executive Committee for the first time in 1934.

In 1929 Classis overtured General Synod to adopt an amendment which would authorize the ordination of heads of educational institutions under the control of the Church, and Chaplains in the military or naval service of the United States. The overture was adopted by General Synod in 1929, submitted to the Classes, approved, and declared to be in effect in 1932. In accordance with the authority given by that amendment, Classis ordained Dr. Joseph Apple, President of Hood College, on April 12 1933. Chaplain Edward B. Harp, Jr., however, was previously ordained and installed as assistant pastor of the Cavetown Charge.

## CHURCH UNION.

In 1909 General Synod submitted for the approval of the Classes a Plan of Union with the Reformed Church in America. A special committee to which the Plan was referred recommended that on account of the inadequacy of the Plan and on account of the expense involved, the Plan be not approved. The report of the committee was adopted.

In 1911 General Synod submitted a Plan for union with the Presbyterian Church in the United States of America. When the matter came to the attention of Classis in 1912, the report of a committee appointed to consider the Plan of Union was adopted. The report, which expressed the attitude of Classis at that time toward church union, follows:

"The Classis hereby puts itself on record as recognizing the importance of closer union between the Christian Churches. It believes that the unity for which our Lord prayed is a unity of the Spirit, and not a unity of doctrinal sameness or outward organization. The Church of the Apostolic Age was not, nor has the Church of any period since been, one in doctrine or polity. During the years when there was the nearest approach to oneness in doctrine and government, its tyranny was most pronounced and its corruption most unrestrained.

"In view of the fact that it is manifest that the Reformed Church



was providentially raised up to perform an important mission in the development of Protestant Christianity, and believing that this mission can be far more successfully accomplished by declining to enter the proposed union, therefore be it resolved:

"That Maryland Classis respectfully overtures General Synod to discontinue these negotiations which we believe to be harmful to the prosperity of our literary and theological institutions, and disturbing to our general missionary and benevolent enterprises."

In 1930 a plan for the organic union of the Reformed Church in the United States, the United Brethren Church, and the Evangelical Synod of North America, adopted by the General Synod of 1929, was submitted to the Classes. When at the Fall Meeting of 1930 it was announced that the United Brethren Church at its General Conference during the previous summer had emphatically disapproved the Plan, information was received, in spite of a number of expressed hopes on the part of those high in the councils of the Reformed Church that the Committee on Closer Relations would cease all activities for the time being toward union with other denominations, that negotiations would be renewed with the Evangelical Synod with the intention of forming a union with that Body. A new Plan of Union with the Evangelical Synod was adopted by the General Synod of 1932. The Plan was approved by a constitutional number of Classes and Districts of the two denominations, and arrangements were announced for the formal merger of the Reformed Church in the United States and the Evangelical Synod of North America, to take place at Cleveland, Ohio, in June of 1934.

In accordance with the arrangement, the two General Synods held simultaneous meetings in the City of Cleveland on June 26 1934, attended to whatever business was presented, and declared themselves dissolved. On the evening of the same day, delegates from the two Bodies convened in a joint meeting, celebrated together the Holy Communion, and declared the Merger to be formally in effect. On the morning of June 27, the new General Synod of the United Church met for organization. It was decided that until the adoption of a constitution, the respective judicatories of the two Churches, below the General Synod, should continue to function as before under the Plan of Union and the existing denominational constitutions. "The Evangelical and Reformed Church" was the name tentatively chosen for the new denomination. At the next meeting of the General Synod in 1936, a new constitution was adopted, revised, and submitted to Classis and Districts for approval.

Maryland Classis held two special meetings for the purpose of discussing the proposed new Constitution (February 1936 and December 8 1936). It was finally approved at the annual meeting in 1937, together with the plan of arrangements for Synods. Before the end of 1937 it was reported that the new Constitution had been approved by the required number of Classes and Districts, and will be formally declared adopted as the Law of the Church by the General Synod at its biennial meeting in June 1938.

## CONCLUSION.

The long and honorable career of the Classis of Maryland of the Reformed Church in the United States is about to come to an end. When the General Synod announces the new Constitution in effect in June 1938, steps will likely be taken soon afterwards to carry the provisions of that Constitution into effect by the organization of Synods to supplant the Classes of the former Reformed Church in the United States. According to the proposed arrangement, Maryland Classis will join with Virginia Classis, Baltimore-Washington Classis, and certain Evangelical congregations in Maryland to form the "Maryland Synod of the Evangelical and Reformed Church." At the annual meeting in February 1938, Classis adopted a resolution, suggesting to the other parties of the proposed Synod that its name be "The Potomac Synod".

It is the hope of the author that some of those who will be kind enough to read this volume will agree with him that the passing of Maryland Classis as a judicatory of the Church is a matter of deep regret, inasmuch as the work of so zealous and useful a Body must now be regarded as finished and its usefulness at an end. It is to be hoped that the spirit of this Classis may pass into and help to inspire the larger judicatory of which it is soon to become a part.



## APPENDIX A

### MINISTERS AND LICENTIATES OF MARYLAND CLASSIS.

The following is a complete list of ministers and licentiates, who at some time or another were members of Maryland Classis. Certain dates given here may not be exactly accurate by several days, for the reason that they refer to the days on which Classis met to confirm Calls or to dissolve pastoral relationships, and not to the dates of the actual beginning or close of pastorates, unless especially noted. The date given for the beginning of a pastorate refers to the date on which Classis met to confirm the Call and receive a minister from another Classis. Similarly, the date given for the close of a pastorate refers to the date on which Classis met to dissolve a pastoral relationship or to dismiss a minister to another Classis.

ADAM, JOHN SAMUEL, Rec from Carlisle Cl Jan 20 1919; Silver Run Charge, Jan 20 1919 - Feb 2 1924; Middletown Charge, Feb 2 1924 - Apr 29 1936. Died in pastorate, Apr 29 1936.

ANDERSON, W. LLOYD, Rec as student from North Carolina Cl Lic June 28 1915; Ord July 11 1915; Burkittsville Charge, June 28 1915 - Oct 1 1917; Dis to Virginia Cl Oct 1 1917.

APPEL, THEODORE, D. D. Rec with Cavetown and Leitersbusg Congregations from Mercersburg Cl May 1849; Cavetown Charge, May 1845 - Mar 1851; Dis to Mercersburg Cl Mar 1851.

APPLE, A. THOMAS G. Rec from Juniata Cl Nov 20 1889; Grace, Washington, Nov 20 1889 - July 1 1899; Dis to East Pennsylvania Cl Aug 28 1899.

APPLE, JOSEPH H. SR., D. D. Lic 1853 by Maryland Cl; Principal private school at Manchester; Dis to Lebanon Cl Jan 1856.

APPLE, JOSEPH H. JR., LL. D. Prepared privately; Lic May 1894; President, Hood College, 1893 - 1934; Ord Apr 13 1933.

AUGHINBAUGH, GEORGE W. D. D. Lic Synod 1846; Ord Maryland Cl Nov 23 1846; Emmitsburg Charge, 1846 - 1856; Dis to Mercersburg Cl 1856.

AURAND, HENRY, Lic and Ord May 7 1833; Taneytown Charge (Taneytown, Uniontown, Haugh's, and Baust) 1832 - 1834; Supply, Fayetteville, Pa., 1834; Dis to Mercersburg Cl 1834.

BACHMAN, MARCUS, D. D. Rec as a Licentiate from Philadelphia Cl Aug 1864; Ord Aug 28 1864: Fifth Church, Baltimore, Aug 1864 - ; Dis with congregation to German Maryland Cl May 1874.

BAIR, ROBERT L. Rec from Lancaster Cl July 9 1917; Brunswick Charge, July 9 1917 - May 21 1919; Utica Charge, May 21 1919 - May 1 1924; Dis to Virginia Cl May 1 1924; Rec from Virginia Cl Dec 31 1928; Boonsboro Charge, Jan 1 1929 - May 19 1931; Funkstown Charge and Supply at Leitersburg, May 19 1931 - Sept 20 1932; Retired, Sept 20 1932.

- BALD, FREDERICK W. Lic May 18 1895; Ord May 3 1896; Grace, Baltimore, Apr 27 1896 – Feb 11 1901; Clear Spring Charge, Feb 11 1901 – Sept 30 1910; Dis to Mercersburg Cl Sept 30 1910.
- BARNHART, JOHN L., D. D. Rev. from St. Paul's Cl Sept 26 1910; Christ, Baltimore, Sept 26 1910 – ; Dis with congregation to Baltimore-Washington Cl Jan 19 1926.
- BARNHART, WILLIAM R., D. D. Rec from Oregon Conference, Congregational Church Aug 29 1930; Professor Hood College 1930 –
- BASSLER, HARRY N., D. D. Rec from Allegheny Cl Mar 21 1930; St. Paul's, Westminster, Mar 21 1930 – Oct 13 1935; Retired Oct 13 1935.
- BATEMAN, ALEXANDER, D., Ph. D. Rec from Reformed Episcopal Church June 26 1893; Taneytown Charge Nov 16 1893 – Nov 16 1903; Dis to Lehigh Presbytery, Nov 18 1903.
- BAUMAN, ALBERT B., D. D. Rec from Allegheny Cl Oct 24 1907; St. Luke's, Baltimore, Oct 24 1907 – Apr 18 1910; Dis to St. Paul's Cl Apr 18 1910.
- BAUMAN, J. NEVIN, Lic May 29 1886; Dis to Westmoreland Cl July 10 1886.
- EECK, JOHN, Lic Synod 1850; Ord Maryland Cl Apr 19 1851; Funkstown and Supply at St. Paul's and St. John's, Clear Spring, 1851 – 1854; Dis to East Pennsylvania Cl Oct 1854.
- BEECHER, JACOB, Lic and Ord Synod, Oct 1826; Shepherdstown Charge, Oct 1826 – July 15 1831; Died in pastorate, July 15 1831; Agent during pastorate for Theological Seminary, 1828 – 1829, and for Sunday School Union, 1830 – 1831.
- BERGEY, J. REILY, Rec from Juniata Cl, Jan 15 1917; Third Church, Baltimore, Jan 15 1917 – ; Dis with congregation to Baltimore-Washington Cl Jan 19 1926.
- BIELFELD, HERMAN G. Rec from Lancaster Cl Jan 1 1873; St. John's, Frederick, Jan 18 1873 – ; Dis with congregation to German Maryland Cl May 1 1875.
- BLACK, J. Rec. from Presbyterian Church 1834; Frieden's Picket Mountain, Salem, and St. Paul's in Virginia, 1834 – 1838; Erased because reported working in Presbyterian Church, 1838.
- BLATT, FRANK H. Rec from Lebanon Cl Oct 2 1916; Manchester Charge, Oct 2 1916 – Apr 16 1919; Dis to East Pennsylvania Cl Apr 16 1919; Ord by Maryland Cl Nov 5 1916.
- BOEHRINGER, EMMANUEL, Lic by Synod and assigned to Maryland Cl 1860; Ord by Maryland Cl July 1860; Norfolk and Portsmouth (Va.) Mission, July 1860 – 1863; Dis to Philadelphia Cl May 1864.
- BOGER, GEORGE, Member of Cl at organization; Concord, Seoitson, Kaltwasser, and Barren Creek in North Carolina, 1820 – 1824; Dis to Virginia Cl at organization, 1824.
- BOSSARD, JAMES, Ph. D. Lic May 1848; Dis to Ohio Synod, Aug 3 1848.
- BOSSLER, DAVID, Lic and Ord by Synod; Emmitsburg Charge (eight congregations) 1822 – 1833; Dis to Lebanon Cl 1833.



- BOWERS, WAYNE H. Rec from Mercersburg Cl June 25 1909; Ord June 27 1909; Jefferson Charge, June 25 1909 -- Oct 2 1911; Dis to Illinois Cl Oct 2 1911.
- BRAGONIER, D. G. Lic and Ord 1834; Clear Spring Charge, 1834 -- 1839; Dis to Virginia Cl 1840.
- BRANDT, CHARLES H. Rec from Zion's Cl July 12 1892; Ord July 17 1892; Burkittsville Charge, July 12 1892 -- Jan 24 1893; Dis to Wyoming Cl Jan 24 1893.
- BREADY, GUY P. Lic May 18 1906; Ord June 17 1906; Thurmont Charge, May 18 1906 -- Mar 15 1909; Glade Charge, Mar 15 1909 -- June 1 1914; Dis to Virginia Cl June 1 1914; Rec from Virginia Cl July 7 1915; Taneytown Charge, July 7 1915 -- ; Treasurer Maryland Cl July 1936 -- Feb 1938; Stated Clerk Maryland Cl Jan 1926 -- .
- BRIGHT, EDWIN D. Rec from Somerset Cl June 30 1931; Thurmont Charge June 30 1931 -- .
- BRINDLE, ERNEST W. Rec from Mercersburg Cl May 28 1923; Ord June 3 1923; Manor Charge, May 28 1923 -- Dec 20 1924; Dis to Mercersburg Cl Dec 20 1924.
- BRITTEL, J. C. Rec from Methodist Protestant Church on probation, July 1844; in full membership from May 1845; Dis to Virginia Cl 1846.
- BROWN (or BRAUN), JOHN, Member at organization in 1820; Frieden's, Salem, Heneries Branch, St. John's, St. Paul's, and Picket Mountain, 1820 -- 1824; Dis to help organize Virginia Cl in 1824; Again reported as member of Maryland Cl, same pastorate in 1834; Last reported in Maryland Cl in 1834.
- BROWN, NELSON C. Lic May 26 1933; Ord May 28 1933; Glade Charge, May 26 1933 -- .
- BRUNDICK, WILLIAM T. Lic May 16 1921; Dis to Virginia Cl May 16 1921.
- BRUNER, LOUIS A. Rec from Sandusky Cl 1857; Boonsboro Charge, 1857 -- May 1861; Dis to Lancaster (Ohio) Cl May 1861.
- BRUNNER, MARTIN, Rec from Lebanon Cl 1826; Hagerstown Charge, 1826 -- 1832; Dis to Lancaster Cl 1832.
- BUCHER, J. CASPER, D. D. Lic and Ord by Synod; Cavetown Charge, 1829 -- 1831; Middletown Charge, 1831 -- 1842; Dis to Lebanon Cl 1842.
- BUSHONG, CHARLES A. Rec from Virginia Cl May 7 1903; Sabillasville Charge, May 21 1903 -- Jan 8 1906; Dis to St. Paul's Cl Jan 8 1906.
- BUSHONG, WILLIAM E. Lic May 15 1896; Dis to Wyoming Cl May 15 1896.
- CALLENDER, SAMUEL L., D. D. Rec from Lebanon Cl 1846; Ord 1846; Funkstown and Supply at Clear Spring, 1846 -- 1851; Jefferson Charge, Mar 1851 -- May 1852; Dis to Mercersburg Cl May 1852.
- CARNAHAN, BARTON R. Rec from Virginia Cl Nov 15 1887; Mt. Moriah Charge, Nov 15 1887 -- Sept 3 1907; Mt. Pleasant Charge, Sept 3 1907 -- May 23 1927; Died Apr 14 1928.

- CAST, CHARLES.** Ord to priesthood in Roman Catholic Church in Germany 1845; Rec by Synod and placed under care of Maryland Cl 1852; Second Church, Hagerstown, 1853 – Oct 1860; Dis to St. Joseph's Cl 1860; Fourth Church, Baltimore, Sept 18 1874 – ; Dis with congregation to German Maryland Cl May 1876.
- CLEVER CONRAD, D.** D. Rec from Lancaster Cl Mar 27 1879; Third Church, Baltimore, Mar 27 1879 – Sept 16 1904; Christ's Church, Hagerstown, Sept 1904 – June 27 1930; Died Feb 19 1935.
- COBLENTZ, ELMER L., D. D.** Lic May 16 1899; Ord June 13 1899; St. Paul's, Ridgely, May 16 1899 – Apr 12 1912; Dis to Carlisle Cl Apr 12 1912.
- COBLENTZ, LLOYD E., D. D.** Lic May 25 1889; Dis to Juniata Cl May 25 1889; Rec from Juniata Cl May 16 1893; St. Paul's (English), Baltimore, May 16 1893 – Nov. 1934; Dis with congregation to Baltimore-Washington Cl Jan 19 1926; Stated Clerk, Maryland Cl May 1906 – Jan 1926; Stated Clerk Potomac Synod Oct 1906 – .
- COLLIFLOWER, WILLIAM F.** Mt. Jackson Charge (Va.), 1837 – 1839; Woodstock (Va.) Charge, 1839 – 1840; Glade Charge, 1840 – Apr 2 1849; Manchester Charge, Apr 2 1849 – 1857; Jefferson Charge, 1857 – Oct 1867; Dis to Zion's Cl Oct 1867; Rec from Zion's Cl 1872; Second Church, Hagerstown, 1872 – Jan 12 1875; Dis to Zion's Cl Jan 12 1875; Rec from Zion's Cl Oct 14 1881; Died Apr 30 1882; Lic by Maryland Cl May 1837; Ord by Maryland Cl Nov 1 1837; Stated Clerk Maryland Cl 1842 – 1867; Treasurer Maryland Cl 1846 – 1867.
- COLLISON, ALBERT J.** Lic May 16 1904; Dis to Allegheny Cl May 16 1904.
- COMFORT, HENRY I.** Lic May 18 1858; Ord Sept 4 1858; Sabillasville Charge (including Apple's, etc.) June 1858 – Jan 1866; Dis to Miami Cl 1866; Rec from Miami Cl 1867; Burkittsville Charge, Oct 1867 – 1872; Dis to Mercersburg Cl May 1872; Rec from Miami Cl May 1883; Retired at Frederick, 1883 – 1886; Burkittsville Charge, Mar 18 1886 – Feb 20 1888; Died in pastorate Feb 20 1888.
- CONNER, ATVILL, D. D.** Lic May 17 1892; Ord June 12 1892; Glade Charge, May 17 1892 – July 18 1898; Manor Charge, Jul 18 1898 – Sept 1 1910; St. Luke's, Baltimore, Sept 1 1910 – July 27 1926; Dis with congregation to Baltimore-Washington Cl Jan 19 1926; Rec from Baltimore-Washington Cl July 27 1926; Jefferson Charge July 27 1926 – Oct 31 1936; Retired at Walkersville, Nov 1 1936 – .
- COOK, FREDERICK A.** Rec from Lancaster Cl July 21 1904; Ord Aug 7 1904; Union Bridge Charge, July 21 1904 – Mar 28 1906; Dis to East Susquehanna Cl Jan 11 1909.
- COOK, HENRY E.** Lic June 3 1873; Never Ord; Died Aug 25 1918.
- COON, CHARLES H.** Rec from Philadelphia Cl Oct 11 1876; Ord Oct 25 1876; Christ's Church, Hagerstown, Oct 11 1876 – July 3 1878; Employed by Maryland S. S. Union, 1878 – 1880; Dis to Lebanon Cl May 1880.
- CORL, CLAUDE H.** Rec from Juniata Cl May 21 1930; Ord June 29 1930; Sabillasville Charge, May 21 1930 – Jan 1 1937; Jefferson Charge, Jan 1 1937 – .
- CORT, CYRUS, D. D.** Rec from Philadelphia Cl Aug 1896; Sabillasville Charge, Aug 4 1896 – May 1900; Dis to Westmoreland Cl May 1902.



- CRAMER, W. STUART, D. D. Lic May 22 1901; Dis to Lancaster Cl May 22 1901.
- CRAWFORD, JAMES, D. D. Lic June 5 1871; Dis to Zion's Cl July 1871.
- CREMER, WILLIAM C., D. D. Rec from East Susquehanna Cl May 5 1868; First Pastor of Westminster Charge (St. Paul's, St. Mary's, Kreider's, and Jerusalem), May 5 1868 – Oct 16 1876; Dis to Mercersburg Cl Oct 16 1876.
- CROMER, FREDERICK, Lic May 22 1897; Dis to Tiffin Cl May 22 1897.
- CROMER, THOMAS K. Lic May 21 1891; Dis to Virginia Cl May 21 1891.
- DAVIS, P. SEIBERT, D. D. Lic May 19 1851; Dis to Virginia Cl 1853; Rec from Virginia Cl 1858; Dis to Philadelphia Cl 1859.
- DEATRICK, E. RANSON, Lic June 14 1884; Ord Sept 14 1884; Trinity, Baltimore (Woodberry), June 14 1884 – Apr 23 1906; Dis to Westmoreland Cl Apr 23 1906; Stated Clerk Maryland Cl May 1891 – April 1906.
- DECHANT, JOHN M. Rec from Gettysburg Cl May 25 1925; Ord June 7 1925; Utica Charge, May 25 1925 – Sept 30 1929; Dis to Philadelphia Presbytery Sept 30 1929.
- DENIUS, S. Boonsboro Charge (Boonsboro, Ziegler's, Pleasant Valley, Ringer's Salem, and Loudon in Virginia), 1822 – 1831.
- DERENDINGER, ERNST, Ph. D. Rec as Licentiate from North Carolina Cl Dec 23 1913; Dis to North Carolina Cl June 20 1926.
- DIEFFENBACH, ALBERT C., D. D. Lic May 22 1901; Dis to Allegheny Cl Sept 9 1901.
- DIEFFENBACHER, J. F. Sharpsburg Charge (Sharpsburg and Williamsport), 1828 – 1829; Mercersburg Charge (Mercersburg, Loudonton, Little Cove, and McConnellsburg), 1829 – 1832; Woodstock (Virginia) Charge, 1832 – 1839; Harmony (Pa.) Charge, with five congregations, 1839 – 1842; Died in pastorate Feb 4 1842; Imprisoned for favoring Negro colonization in Africa, while at Woodstock in 1838.
- DIETZEL, SAMUEL H., Ph. D. Rec from Westmoreland Cl Jan 22 1897; Cavetown Charge, Jan 22 1897 – Mar 31 1902; Dis to Lancaster Cl Mar 31 1902.
- DITTMAR, DAVID N. Rec from Philadelphia Cl Oct 3 1905; Jefferson Charge, Oct 3 1905 – Feb 2 1909; Dis to Somerset Cl Feb 2 1909.
- DITTMAR, HARRY F. Rec from Juniata Cl June 16 1890; Ord June 22 1890; Jefferson Charge, June 16 1890 – May 31 1905; Died June 4 1905.
- DITZLER, HENRY, Rec from Gettysburg Cl Sept 3 1885; Ord Sept 14 1885; Taneytown Charge, Sept 3 1885 – July 26 1893; Dis to Virginia Cl July 26 1893.
- DITZLER, JOHN A. Rec from West Susquehanna Cl Mar 2 1914; Grace Church, Frederick, Mar 2 1914 – Dec 27 1920; Dis to North Carolina Cl Dec 27 1920.
- DOLE, ALBERT G. Lic Jan 24 1844; Ord Jan 25 1844; Boonsboro Charge, Jan 24 1844 – 1851; Dis to Ohio Synod Feb 3 1852.

- DOTTERER, RAY H., Ph. D. Rec from Somerset Cl Jan 3 1913; Trinity Church, Baltimore, Jan 3 1913 - Apr 29 1918; Dis to West Susquehanna Cl Apr 29 1918.
- DOUGLASS, ROBERT, Shepherdstown Charge, 1834 - 1843; Dis to Virginia Cl 1843; Rec from Virginia Cl 1846; Jefferson Charge, 1846 - Nov 1850; Boonsboro Charge, 1852 - 1855; Mt. Moriah Charge, Sept 1865 - 1867; Died Aug 20 1867.
- DREISBACH, ALFRED F., Ph. D. Rec from Zion's Cl Mar 25 1895; Silver Run Charge, Mar 25 1895 - Aug 1 1899; Dis to Lancaster Cl Aug 1 1899.
- EBBINGHAUS, JOHN W. Rec from St. Paul's Cl Nov 20 1867; First Church, Washington, Nov 20 1867 - May 1871; Dis to St. Paul's Cl Jan 24 1872.
- ELY, GEORGE K. Rec from Somerset Cl Mar 6 1928; Mt. Pleasant Charge, Mar 6 1928 - .
- ERB, EDMUND, Lic May 20 1862; Dis to New York Cl 1862.
- ERB, GEORGE C. Lic May 25 1889; Ord May 27 1889; Dis to Iowa Cl May 1889; Rec from Iowa Cl May 21 1891; Dis to Mercersburg Cl Aug 15 1892.
- ERDMAN, FRANCIS M. Rec from East Susquehanna Cl Apr 26 1921; Ord June 12 1921; Assistant Pastor, Faith Church, Baltimore, Apr 26 1921 - Dec 27 1922; Grace Church, Baltimore, Dec 27 1922 - May 23 1923; Died in pastorate, May 23 1923.
- ERHARDT, JULIUS G. Rec from the Evangelical Church, June 1874; Fourth Church, Baltimore, June 1874 - Sept 1874; Erased, May 1875. (No reason given).
- ERMENTROUT, JOHN S. Lic May 25 1848; Teacher in Marshall College; Dis to Mercersburg Cl Nov 5 1851.
- ESHBACH, EDMUND R., D. D. Rec from Westmoreland Cl Dec 1862; Assistant to Dr. Elias Heiner at First Church, Baltimore, Dec 18 1862 - Jan 1864; First Church, Baltimore, Jan 8 1864 - June 1874; Evangelical Church, Frederick, June 1874 - Apr 15 1910; Died in pastorate Apr 15 1910.
- EVERHART, GEORGE G. Lic May 28 1889; Dis to Virginia Cl Nov 20 1889; Rec from Virginia Cl Aug 7 1916; Died July 9 1921.
- EYLER, J. ALBERT, D. D. Lic May 18 1906; Dis to East Ohio Cl May 22 1906.
- FEETE, DANIEL, Lic May 19 1837; Ord Oct 13 1837; Loudon (Va.) Charge, Oct 1837 - 1838; Taneytown Charge, 1838 - 1841; Dis to Virginia Cl, 1841.
- FESPERMAN, HARVEY A., D. D. Rec from North Carolina Cl Oct 28 1930; Christ's Charge, Hagerstown, Oct 28 1930 - .
- FIROR, MARION L. Lic June 3 1878; Ord Mar 24 1879; St. Paul's Church, Baltimore, Nov 21 1878 - May 1890; Dis to Lincoln Cl Oct 6 1890. Rec from Lincoln Cl July 1891; Union Bridge Charge, July 31 1891 - June 13 1894; Dis to West Susquehanna Cl June 13 1894; Rec from Wyoming Cl Sept 17 1906; Trinity Church, Baltimore, Sept 17 1906 - June 21 1912; Sabillasville Charge, June 21 1912 - Sept 29 1919; Burkittsville Charge, Sept 29 1919 - Mar 11 1921; Died in pastorate, Mar 11 1921.



- FISHER, SAMUEL R., D. D. Ord by Synod; Emmitsburg Charge (Emmitsburg, Millerstown. and Jacob's), 1836 – 1839; Dis to Mercersburg Cl 1839.
- FISHER, WILLIAM S. Rec from Westmorland Cl Dec 18 1901; Burkittsville Charge, Dec 18 1901 – Sept 15 1904; Dis to St. Paul's Cl Sept 15 1904.
- FITZ, GEORGE T. Rec from Mercersburg Cl May 21 1924; Ord June 1 1924; St. Paul's Church, Ridgely, May 21 1924 – ; Dismissed with congregation to Baltimore-Washington Cl Jan 19 1926.
- FOULK, JOHN S., D. D. Rec from Mercersburg Cl 1858; Third Church, Baltimore, 1858 – July 1860; Dis to Zion's Cl July 1860.
- FREEMAN, ROY J. Rec from East Pennsylvania Cl Jan 5 1920; Manchester Charge, Jan 5 1920 – Nov 16 1923; Dis to East Pennsylvania Cl Nov 16 1923.
- FREESE, A. P. Lic May 18 1837; Ord Nov 10 1837; Glade Charge, 1837 – 1840; Emmitsburg Charge, 1840 – 1842; Middletown Charge, 1842 – 1845; Dis to Miami Cl 1845; Rec from Miami Cl July 1853; Jefferson Charge, July 1853 – Aug 1854; Third Church, Baltimore, Aug 1854 – 1858; Dis to Catskill Presbytery 1859.
- FRITCHEY, JOHN G. Rec from Zion's Cl 1852; Taneytown Charge, 1852 – Apr 1 1865. also Supply at Silver Run, 1852 – 1858; Dis to Lancaster Cl Apr 1 1865.
- FUNK, HENRY, Lic May 18 1844; Dis to Susquehanna Cl May 18 1844.
- GANS, DANIEL, D. D. Rec from Zion's Cl Mar 6 1851; Hagerstown Charge, 1851 – 1857; Dis to Lancaster Cl 1857; Rec from Philadelphia Cl Dec 6 1870; Third Church, Baltimore, Dec 1870 – May 1878; Deposed and erased for joining the Roman Catholic Church, May 1879.
- GARDNER, C. EARL, Lic May 21 1930; Dis to Juniata Cl Nov 17 1930.
- GARNER, JOHN N. Rec from East Susquchanna Cl Dec 20 1924; St. Paul's Church, Westminster Dec 20 1924 – Dec 21 1929; Dis to Wyoming Cl Dec 21 1929.
- GASS, DARWIN X. Rec from St. Paul's Cl May 28 1937; Sabillasville Charge, May 28 1937 - .
- GATES, CORNELIUS, Lic and Ord May 6 1834; St. John's and St. Peter's in Virginia, 1834 – 1835; Not on roll after 1835, but no record of his dismissal.
- GAUTENBEIN, JOHN, Rec from Lebanon Cl Oct 1854; Fourth Church, Baltimore, Oct 1854 – Sept 1855; Dis to Philadelphia Cl 1855.
- GEARY, AMBROSE C. Rec from Mercersburg Cl Dec 2 1876; Mt. Moriah Charge, Dec 1876 – Apr 21 1887; Dis to Gettysburg Cl Apr 21 1887.
- GEIGER, JACOB, Member of Classis at organization in 1820; Manchester Charge, (Seven congregations in 1820, nine in 1848) 1818 – 1848; Died in pastorate Oct 19 1848.
- GERHARD, WILLIAM S. Rec from Wyoming Cl May 25 1914; Jefferson Charge, May 25 1914 – Dec 30 1918; Dis to Lancaster Cl Dec 30 1918.

- GERHART, ISAAC, Rec from Susquehanna Cl May 1844; St. John's (German) Frederick, May 1844 - 1849; Also Supply of the German Congregation at Hagerstown, 1845 - 1849; Dis to Lebanon Cl 1849. Father of Dr. E. V. Gerhart.
- GETZENDANNER, HARRISON, Lic May 10 1864; Dis to Virginia Cl 1866.
- GIESY, SAMUEL H., D. D. Rec from Westmoreland Cl, Sept 1855; Hagerstown Charge, Sept 1855 - Oct 1860; Dis to Philadelphia Cl Oct 1860; Rec from Philadelphia Cl Dec 6 1870; Dis at his own request to the Protestant Episcopal Church, Jan 24 1872, an act for which Classis was censured by Synod.
- GILDS, JOHN, Lic May 19 1900; Dis to East Pennsylvania Cl July 17 1900.
- GILDS, NICHOLAS E. Rec from Mercersburg Cl 1865; Taneytown Charge, 1865 - Mar 1867; Mechanicstown Charge, Mar 1867 - Sept 1874; Died Mar 5 1879.
- GITTEAU, SHERIDAN, Westminster Charge (Kreider's), 1840 - 1843; Agent of the American Tract Society, 1844 - 1865.
- GLESSNER, CYRUS T. Rec from Somerset Cl Nov 1915; Utica Charge, Nov 19 1915 - Jan 15 1917; Dis to Lancaster Cl Jan 15 1917; Ord Dec 5 1915.
- GLESSNER, GEORGE W., D. D. Lic May 8 1832; Ord May 23 1832; Waynesboro Charge, (Waynesboro, Cavetown, Leitersburg, and Fisher's) 1832 - 1840; Dis with Charge to Mercersburg Cl 1840; Rec from Mercersburg Cl Dec 1856; Middletown Charge, Dec 1856 - Apr 1 1861; Dis to East Pennsylvania Cl Apr 1 1861; Rec from East Pennsylvania Cl Nov 1865; St. John's (German), Frederick, Nov 1865 - 1868; Dis to Mercersburg Cl 1868.
- GLUCK, AARON M., D. D. Rec from Mercersburg Cl Oct 9 1903; Ord Nov 1 1903; Emmitsburg Charge, Oct 9 1903 - Oct 8 1912; Dis to Virginia Cl Oct 8 1912.
- GOOD, WILLIAM A. Rec from Lebanon Cl 1834; Hagerstown Charge, 1834 - 1836; Dis to Mercersburg Cl 1836. Father of Dr. James I. Good.
- GOODRICH, WILLIAM. Rec from East Pennsylvania Cl Jan 1866; Clear Spring Charge, Jan 1866 - May 6 1899; Died in pastorate May 6 1899.
- GRAMM, GUSTAVUS, Lic May 19 1857; Ord June 1857; Fifth Church, Baltimore, May 1857 - Dec 1859; Dis before annual meeting of 1860.
- GRANDLIENARD, HENRI L. Rec May 1868; Second (German) Church, Hagerstown, Aug 6 1868 - Dec 31 1869; Also Supply at Emmanuel Church, Baltimore, Aug 3 1869 - Dec 31 1869; Emmanuel Church, Baltimore, Dec 31 1869 - Aug 27 1872; Dis to Presbytery of New York, Feb 1873.
- GRAVES, DIETRICH, Uniontown Charge (Uniontown, Woodsboro, Haak's, Greenwood School-house, and Taneytown after 1820), May 1 1820 - May 1825; Dis to Virginia Cl May 1825; Rec back into Maryland Cl on Dissolution of Virginia Cl in 1830; Uniontown Charge (Uniontown, Woodsboro, Greenwood School-house, and Taneytown from 1831), 1830 - 1832; Shippenburg Charge, 1832 - 1833; Died Mar 22 1833.



- GRING, W. AUGUSTUS, Rec from Lancaster Cl Oct 1 1869; Mt. Moriah Charge, Oct 1 1869 – Sept 30 1876; Dis to Mercersburg Cl Sept 30 1876; Rec from Mercersburg Cl Aug 14 1881; Emmitsburg Charge, Aug 14 1881 – Aug 3 1882; Retired, Somerset, Pa. 1882 – 1884; Frederick, 1884 – 1889; Died Feb 8 1889.
- GROFF, ADDISON H. Rec from Lancaster Cl Nov 30 1931; Boonsboro-Mt. Moriah Charge, Nov 30 1931 – .
- GUTELIUS, SAMUEL, Rec from Zion's Cl 1844; Conway St. Church, Baltimore, (Second Church, but not the Otterbein Church), 1844 – 1847; Made unsuccessful attempt to bring back Otterbein Church into Reformed Denomination; Dis to Gettysburg Cl 1847.
- GUY, JOSEPH E. Lic May 20 1902; Dis to Virginia Cl May 20 1902.
- HACHE, CHARLES A. Rec 1845; Supply at Second Church, Hagerstown, 1845; Fourth Church, Baltimore, 1845 – 1847; Dis 1849.
- HAMME, EDWARD R. Rec from Allegheny Cl May 6 1920; Grace Church, Baltimore, Dec 20 1920 – Sept 22 1922; Silver Run Charge, May 20 1924 – May 23 1927; Dis to Southwest Cl Ohio Synod May 23 1927.
- HARNER, J. PHILIP, Rec from Somerset Cl June 19 1902; Cavetown Charge, June 19 1902 – Mar 11 1909; Dis to Virginia Cl Mar 11 1909; Rec from Virginia Cl Oct 22 1914; Mt. Moriah Charge, Oct 22 1914 – Apr 16 1919; Dis to Virginia Cl Apr 16 1919.
- HARNER, NEVIN C., Ph. D. Lic May 21 1924; Dis to Lehigh Cl May 21 1924
- HARP, EDWARD B., JR. Lic May 14 1929; Ord June 30 1929; Installed Assistant of Cavetown Charge, June 30 1929; Chaplain U. S. Navy, 1929 – .
- HARTMAN, GEORGE N. Lic May 25 1914; Secretary Y. M. C. A. 1914 – .
- HARTMAN, J. STEWART, Rec from Lancaster Cl Oct 9 1899; Silver Run Charge, Oct 9 1899 – May 16 1908; Dis to Virginia Cl May 16 1908; Rec from Gettysburg Cl May 30 1917; Cavetown Charge, May 30 1917 – Oct 12 1934; Died in pastorate Oct 12 1934.
- HARTMAN, OLIVER S. Rec from Gettysburg Cl Sept 18 1911; Ord Sept 28 1911; St. Stephen's Church, Baltimore, Sept 18 1911 – May 29 1916; Dis to Zion's Cl May 29 1916.
- HARTMAN, RALPH E. Rec from Westmoreland Cl Sept 22 1930; Grace Church, Frederick, Sept 22 1930 – .
- HARTZELL, WALTER R. Rec from Lancaster Cl Jan 4 1918; Glade Charge, Jan 4 1918 – Oct 5 1928; Dis to East Susquehanna Cl Oct 23 1928; Rec from East Susquehanna Cl Feb 23 1937; Superintendent at "Homewood" 1937 – .
- HARTZELL, WILSON S. Rec from Westmoreland Cl May 10 1909; Mt. Moriah Charge, May 10 1909 – Nov 25 1912; Dis to Gettysburg Cl Nov 25 1912.
- HASLER, JACOB, Lic Aug 14 1849; Dis to Mercersburg Cl Nov 4 1850; Rec from Mercersburg Cl Sept 15 1869; Boonsboro Charge, Sept 15 1869 – Aug 12 1873; Dis to Mercersburg Cl Aug 12 1873.

- HAUGH, WILLIAM, Member of Cl at organization; Evanham, Old Church, Kimmerlings, Gravel Creek, Fried Kolp's, and Adam Kolp's (all in Virginia), 1820 - 1824; Dismissed with congregations to form Virginia Cl 1824.
- HAUSER, J. C. Rec from Philadelphia Cl May 8 1868; St. John's (German), Frederick, May 8 1868 - Aug 27 1872; Emmanuel, Baltimore, Aug 27 1872 - May 1874; Dis with congregation to form German Maryland Cl May 1874.
- HEDEMAN, JOHN R. T. Lic May 25 1914; Dis to Westmoreland Cl Nov 23 1914; Rec from Westmoreland Cl Dec 18 1916; St. Mark's Church, Baltimore, Dec 18 1916 - ; Dis to Baltimore-Washington Cl with congregation Jan 19 1926.
- HEILMAN, U. HENRY, D. D. Rec from Carlisle Cl Mar 2 1886; Emmitsburg Charge, Mar 2 1886 - Oct 15 1892; Dis to Lebanon Cl May 16 1895; Treasurer Cl 1891 - 1892.
- HEIMER, PETER E., Ph. D. Rec from East Pennsylvania Cl Jan 23 1913; Thurmont Charge, Jan 23 1913 - Oct 1 1929; Retired at Frederick, 1929 -
- HEINER, ELIAS, D. D. Lic and Ord by Synod 1833; Emmitsburg Charge, (Emmitsburg, Taneytown, Baust, Jacob's and Millerstown), 1833 - 1835; First Church, Baltimore, 1835 - 1863; Died in pastorate Oct 20 1863.
- HELFENSTEIN, ALBERT, SR. Member of Cl at organization; First Church Baltimore, 1819 - 1835; Erased in 1838 for joining Protestant Episcopal Church.
- HELFENSTEIN, ALBERT, JR. Rec from Philadelphia Cl 1838; Hagerstown Charge (Hagerstown, Salem, and Funkstown), 1838 - 1843; Dis with Hagerstown Charge to Mercersburg Cl 1840.
- HELFENSTEIN, JACOB, D. D. Uniontown Charge (Uniontown, Taneytown, and Greenwood School-house), 1826 - 1828; Left irregularly to engage in revivals; Dis in 1837.
- HELFENSTEIN, JONATHAN, Member of Cl at organization; Frederick Charge, 1811 - 1828; Died Sept 29 1829.
- HELFENSTEIN, SAMUEL, JR. Shepherdstown Charge (Shepherdstown, Martinsburg, Smithfield, and Sharpsburg), 1823 - 1825; Assistant to Jonathan Helfenstein at Frederick, 1826 - 1827; Not on roll of Cl after 1835.
- HELLER, ANDREW J., D. D. Rec from Gettysburg Cl May 1883; Manor Charge, July 1 1883 - Apr 26 1887; Dis to Somerset Cl Apr 26 1887.
- HELLER, CALVIN B. Lic June 1884; Dis to North Carolina Cl June 1884.
- HELLER, JEREMIAH, Lic May 19 1837; Ord Oct 22 1837; Pendletown County (Va.) Charge, 1837 - 1839; Dis to Virginia Cl 1839 or 1840.
- HENCH, SILAS M. Rec from Zion's Cl Nov 18 1879; Ord Nov 18 1879; Glade Charge, (Glade, Woodsboro, Utica, and Bethel) Nov 18 1879 - May 1892; Utica Charge (Utica, Charlesville, Pleasant Hill), May 1892 - May 20 1908; Cavetown Charge, Oct 8 1909 - Oct 18 1916; Dis to Philadelphia Cl Oct 18 1916.



- HENSEL, JOHN C. Lic May 7 1835; Ord May 7 1835; St. John's and St. Peter's Charge in Virginia, 1836 - 1839; Middlebrook Charge in Virginia, 1839 - 1840; Dis to Virginia Cl 1840.
- HERMAN, ALFRED J. Jr. Rec from East Susquehanna Cl Dec 4 1908; Utica Charge, Dec 4 1908 - July 19 1915; Dis to Somerset Cl July 19 1915.
- HERMANN, EDWARD A. G., D. D. Lic May 18 1906; Dis to Iowa Cl May 18 1906.
- HERZBURGER, F. A. Rec Sept 26 1855; Fourth Church, Baltimore, Sept 1855 - May 1859; Organized Fifth Church, Baltimore, 1856, and served same as Supply, 1856 - 1859; First Church, Washington, May 1859 - July 1859; Tried for irregularly organizing a congregation and interfering with congregations, found guilty and suspended, Aug 16 1859; Deposed from the Christian Ministry, May 1862.
- HERZOG, JOHN M. Rec from Zion's Cl Apr 16 1919; St. Paul's Church, Ridgely, Apr 16 1919 - Jan 10 1921; Dis to Somerset Cl Jan 10 1921.
- HIGBEE, ELNATHAN E., D. D., LL. D. Lic May 23 1854; Dis to Royalton Association of Congregational Ministers in Vermont, 1855; Rec from Congregational Church, May 1858; Supply at Emmitsburg and Apple's, May 1858 - Aug 1858; Dis to Tiffin Cl July 1858.
- HIGBEE, ELNATHAN LEWIS, Lic May 12 1905; Ord Feb 23 1913; Emmitsburg Charge, Feb 10 1913 - .
- HOFFMEIER, EDGAR F., D. D. Rec from Westmoreland Cl Nov 2 1908; Ord Nov 12 1908; Grace Church, Baltimore, Nov 2 1908 - Dec 29 1913; Dis to Somerset Cl Dec 29 1913.
- HOFFMEIER, HENRY W. Rec from Clarion Cl Aug 14 1881; Druggist at Middletown 1880 - 1894; Died Apr 12 1895.
- HOFFMEIER, JOHN W. Lic 1833; Ord 1833; Glade Charge, 1833 - 1837; Boonsboro Charge, 1837 - 1844; Dis to Virginia Cl 1844; Rec from Virginia Cl Dec 18 1862; Manchester Charge, Dec 18 1862 - Aug 30 1873; Died in pastorate Aug 30 1873; Stated Clerk, Maryland Cl 1835 - 1842.
- HOFFMEIER, THOMAS F. Rec from East Susquehanna Cl June 20 1876; Middletown Charge, June 20 1876 - July 1 1897; Mt. Pleasant Charge, July 13 1897 - Nov 1 1902; Died in pastorate Nov 1 1902.
- HOKE, ELMER R., Ph. D. Rec from Westmoreland Cl Dec 18 1918; Trinity Church, Baltimore, Dec 18 1918 - Aug 9 1920; Teacher in Hood College, 1920 - 1922; Teacher in Lebanon Valley College, 1922 - 1924; Dis to North Carolina Cl 1924.
- HOKE, ROY E., Ph. D. Lic Aug 15 1919; Ord Aug 24 1919; Jefferson Charge, Aug 15 1919 - Aug 15 1921; Teacher in Birmingham College, 1921 - 1928; Teacher in Emory and Henry College, 1928 - .
- HOLLENBACH, JOHN S., S. T. D. Rec from West Susquehanna Cl Nov 14 1924; Manchester Charge, Nov 14 1924 - .
- HOOVER, S. CHARLES, Rec from Iowa Cl Aug 3 1906; Grace Church, Baltimore, Aug 3 1906 - July 3 1908; Silver Run Charge, July 1908 - June 24 1918; Dis to Mercersburg Cl, June 24 1918; Rec from Mercersburg Cl Mar 4 1921; Grace Church, Frederick, Mar 4 1921 - Dec 13 1923; Dis to Lancaster Cl Dec 13 1923.

- HUFFMAN, J. WADE, Rec from Virginia Cl May 28 1931; Clear Spring Charge, May 28 1931 - .
- IDA, M. Rec from West Pennsylvania Synod, Lutheran Church, 1861; Fifth Church, Baltimore, 1861 - May 1864; Suspended Jan 26 1865; Erased 1869.
- JAEKEL, CHARLES, Lic May 22 1860; Dis to St. Joseph's Cl Feb 12 1861.
- JAMESON, CHARLES M. Rec from Zion's Cl Apr 8 1851; Ord Apr 28 1851; Taneytown Charge, Apr 8 1851 - Mar 1852; Dis to Dutch Reformed Church Mar 1852.
- JOHNSON, WARREN J., D. D. Rec from Lancaster Cl Aug 30 1890; St. Paul's Church (English), Baltimore, Aug 30 1890 - Oct 28 1891; Dis to Lebanon Cl Oct 28 1891.
- JONES, GARDINER, Lic May 16 1841; Teacher in Marshall College; Dis to Presbytery of Georgia 1844.
- KALORIA, JOHN B. Rec from Reformed Presbyterian Church Feb 13 1905; Burkittsville Charge, Feb 13 1905 - May 16 1906; Dis to Virginia Cl May 16 1906.
- KEFAUVER, LEWIS H., D. D. Was a student under care of Classis but there is no record of his Licensure; probably licensed by Synod; Ord by Maryland Cl 1854; Fairfield Charge, (Fairfield and Jacob's) 1854 - 1857; Dis to Westmoreland Cl 1857.
- KEHL, CHARLES P. Rec from East Susquehanna Cl May 18 1913; Mt. Moriah Charge, May 18 1913 - Apr 7 1914; Dis to Carlisle Cl Apr 7 1914.
- KELLER, ISAAC, Rec from Presbyterian Church 1824; Assistant to James R. Reily at Hagerstown; Mentioned in Minutes but not listed in statistical records.
- KELLY, DAVID W. Rec from East Susquehanna Cl Nov 17 1874; Manchester Charge, Nov 17 1874 - Feb 3 1877; Died in pastorate Feb 3 1877.
- KERSHNER, JACOB B. Rec from Mercersburg Cl Oct 14 1881; Had been teacher in Theological Seminary at Mercersburg, and at Mercersburg College; Retired, at Emmitsburg and Allegheny City, 1881 - 1909; Died Nov 13 1909.
- KERSTETTER, GEORGE W. Rec from Juniata Cl Nov 23 1925; Manor Charge, Nov 23 1925 - Dec 1 1928; Supply at Funkstown, 1932 - 1933; Funkstown Charge and Supply at Leitersburg, Jan 30 1933 - Mar 31 1934; Retired at Hagerstown, 1934 - .
- KESSLER, JOHN S., D. D. Rec from Lebanon Cl Jan 30 1847; Fourth Church, Baltimore, Jan 30 1847 - Oct 1854; Dis to Westmoreland Cl Oct 1854.
- KIEFFER, HENRI L. G., D. D. Lic May 12 1905; Dis to Mercersburg Cl July 15 1905; Rec from Mercersburg Cl Apr 4 1910; Assistant to Dr. Eshbach at Evangelical Church, Frederick, Apr 4 1910 - May 27 1910; Evangelical Church, Frederick, May 27 1910 - .
- KIEFFER, J. SPANGLER, D. D., LL. D. Rec from Mercersburg Cl Jan 14 1868; Zion's Church, Hagerstown, Jan 14 1868 - May 16 1919; Died in pastorate May 16 1919; Longest pastorate in history of Maryland Classis.



- KIEFFER, MOSES, D. D. Rec from Mercersburg Cl with return of Hagerstown Charge from Mercersburg Cl Dec 1 1843; Hagerstown Charge, 1843 - Nov 1850; Dis to Lebanon Cl Nov 1850.
- KING, C. TALMAGE, Rec from Virginia Cl Oct 22 1920; Trinity Church, Baltimore, Oct 22 1920 - Sept 21 1925; Dis to Baltimore-Washington Cl Jan 30 1934.
- KLINGAMAN, J. EDWARD, Rec from Mercersburg Cl May 11 1911; Clear Spring Charge, May 11 1911 - Dec 13 1921; Dis to Zion's Cl Dec 13 1921.
- KLINGER, ALBERT, Rec from North Carolina Cl Dec 27 1922; Mt. Moriah Charge, Dec 27 1922 - Dec 31 1928; Dis to St. Paul's Cl June 1 1929.
- KNIGHT, CHARLES H. Rec from East Pennsylvania Cl Oct 20 1899; Ord Nov 4 1899; Clear Spring Charge, Oct 20 1899 - Oct 11 1900; Resigned on account of ill health; Died Feb 5 1901.
- KREBS, WALTER E., D. D. Rec from Zion's Cl Jan 1859; Emmitsburg Charge, Jan 1859 - Oct 1862; Dis to Mercersburg Cl Oct 1862.
- KREMER, ABNER R., D. D. Rec from Mercersburg Cl Apr 29 1868; Glade Charge, Apr 29 1868 - May 1873; Emmitsburg Charge, May 1873 - May 1881; Dis to Virginia Cl May 1881.
- KREMER, LEIGHTON G. Rec from Lebanon Cl Oct 16 1878; Christ's Charge, Hagerstown, Oct 16 1878 - Dec 20 1887; Dis to Philadelphia Cl Dec 20 1887.
- KROH, HENRY, Lic by Synod at request of Maryland Cl 1824; Newtown (Va.) Charge, 1824 - 1826; Cavetown Charge, 1826 - 1828; Dis to Lebanon Cl 1828.
- KRESGE, SEWARD R. Rec from East Pennsylvania Cl Mar 11 1926; Union Bridge Charge, Mar 11 1926 - Mar 20 1930; Utica Charge, Mar 20 1930 -
- KUELLING, JOHN, Rec Jan 1859; St. John's (German) Church, Frederick, Jan 1859 - July 1859; Fourth Church, Baltimore, July 1859 - Oct 1866; Dis to Miami Cl Mar 1867.
- LAKE, ORANGE E. Rec from Tuscarawas Cl June 1874; Glade Charge, June 1874 - May 1 1879; Dis to Tuscarawas Cl May 1880.
- LAMAR, EDWARD S. Lic May 12 1905; Dis to Mercersburg Cl May 12 1905.
- LAMBADER, FRANK, Rec from German Philadelphia Cl Feb 5 1892; St. Paul's (English) Church, Baltimore, Feb 8 1892 - Jan 1 1893; Erased Mar 1 1893.
- LAMPE, LEWIS T. Lic May 16 1893; Dis to Somerset Cl May 16 1893.
- LAMPE, WILLIAM E., Ph. D., LL. D. Lic May 16 1899; Ord Jan 5 1900; Missionary to Japan, 1900 - 1907; Secretary, Laymen's Missionary Movement, 1908 - 1916; Secretary, United Missionary and Stewardship Committee, 1916 - 1926; Executive Secretary, Executive Committee of General Synod, 1928 - .
- LAND, THOMAS S., D. D. Rec from Lehigh Cl May 23 1907; Manchester Charge, May 23 1907 - June 8 1916; Died in pastorate June 8 1916.
- LANTZ, EZRA D. Lic May 22 1897; Dis to Iowa Cl Oct 5 1897.

- LANTZ, JOHN, Rec from Virginia Cl May 24 1872; Taneytown Charge, May 24 1872 – Jan 26 1873; Died in pastorate Jan 26 1873.
- LEFEVRE, DAVID P. Rec from Iowa Cl May 20 1887; Faith Church, Baltimore, May 20 1887 – Aug 24 1888; Dis to Philadelphia Cl Aug 24 1888.
- LEIDY, GEORGE, Missionary in North Carolina before 1820; Woodstock (Va.) and four other congregations, 1820 – 1823; Westminster Charge (Westminster, Baust and Allgeier's), 1823 – 1824; Baust, Rocky Hill, and Bablitz, ( Westminster also in 1827), 1824 – 1828; Taneytown, Haugh's, Rocky Hill, and Baust, 1828 – 1830; Dis 1831.
- LEITER, SAMUEL B. Lic 1835; Ord 1835; Mansfield, Ohio, 1835 – 1840; Dis to Synod of Ohio 1840.
- LEOPOLD, GEORGE A. Lic and Ord May 6 1834; Winchester (Va.) Charge, 1834; Mill Creek Charge (Va.), 1835; Pine, Reder's, etc., (in Va.), 1836; Dis to North Carolina Cl about 1840.
- LEVAN, CHARLES W., D. D. Rec from East Pennsylvania Cl Apr 7 1892; St. Stephen's Church, Baltimore, Apr 7 1892 – May 29 1911; Dis to Juniata C. May 29 1911.
- LEWIS, JAMES R. Rec from Tohickon Cl Sept 17 1891; Sabillasville Charge Sept 17 1891 – May 8 1896; Dis to Wichita Cl May 8 1896; Rec from Wichita Cl May 7 1903; Mt. Pleasant Charge, May 7 1903 – Feb 5 1906; Dis to Virginia Cl Feb 5 1906.
- LINE, F. M. Lic May 21 1891; Dis to Juniata Cl May 21 1891.
- LONG, P. ALLISON, Rec from Tuscarawas Cl Jan 16 1874; Taneytown Charge, Jan 16 1874 – June 1885; Dis to Mercersburg Cl Sept 3 1885.
- LONG, WILMER H. Rec from Lehigh Cl May 23 1927; Ord June 27 1927; Sabillasville Charge, May 23 1927 – Dec 21 1929; Dis to Lehigh Cl Dec 21 1929.
- LOOSE, JOSEPH S. Lic May 21 1851; Dis to Zion's Cl 1852; Rec from Mercersburg Cl May 1864; Dis to Mercersburg Cl 1867.
- MACALISTER, HIRAM J. Rec from Independent Methodist Church May 1892; Carroll Charge, Mar 22 1893 – Oct 31 1900; Union Bridge Charge, Oct 31 1900 – Apr 25 1904; Dis to Carlisle Cl Sept 12 1904; Rec from Carlisle Cl May 29 1910; Died Feb 12 1911.
- MACKLEY, JOHN F., M. D. Lic May 29 1886; Dis to Clarion Cl July 22 1886
- MAIN, R. FRANKLIN, Lic May 22 1897; Dis to Somerset Cl Sept 11 1899; Rec from Westmoreland Cl Sept 29 1919; Brunswick Charge, Sept 29 1919 – Feb 8 1935; Died in pastorate Feb 8 1935.
- MARTIN, GEORGE H., D. D. Lic by Synod 1841; Dis to Virginia Cl 1843; Rec from Virginia Cl May 5 1884; Burkittsville Charge, May 5 1884 – Nov 18 1885; Dis to Virginia Cl Nov 18 1885.
- MARTIN, W. Ord 1836; Was in charge of St. John's (German) Church, Washington in 1836, but is not listed in the statistical records.
- MAYER, JACOB. Lic by Synod at request of Maryland Cl 1823; Woodstock, etc., 1822 – 1824; Dis at formation of Virginia Cl 1824.



- MAYER, LEWIS, D. D. Member of Cl at organization; Shepherdstown Charge (Shepherdstown, Martinsburg, Smithfield, Boonsboro, and Sharpsburg), 1808 - 1821; Dis to Zion's Cl 1821.
- McCAULEY, CHARLES F., D. D. Rec from Mercersburg Cl 1845; Middletown Charge, 1845 - 1856; Dis to Lebanon Cl 1856.
- McLEAN, EUGENE L., D. D. Rec from Juniata Cl May 20 1898; Grace Church, Frederick, (First Pastor) May 20 1898 - Dec 23 1913; Dis to Tohickon Cl Dec 23 1913.
- MEHRLING, WALTER D. Lic June 7 1920; Ord June 13 1920; Sabillasville Charge June 7 1920 - Dec 15 1920; Dis to Somerset Cl Nov 14 1921.
- MEISTER, P. A. B. Rec July 1852 with St. John's (German) Congregation, Frederick; St. John's, Frederick, July 1852 - Sept 1853; Erased May 1854.
- MEYER, JAMES W. Rec from Virginia Cl May 20 1887; Ord June 12 1887; Sabillasville Charge, May 20 1887 - Nov 22 1888; Suspended Nov 22 1888.
- MICKLEY, JEREMIAH M. Rec from Carlisle Cl May 28 1888; Burkittsville Charge, May 28 1888 - May 7 1892; Dis to Gettysburg Cl May 7 1892.
- MILLER, NEWTON J. Rec from Lancaster Cl July 8 1889; Manchester Charge, July 8 1889 - Dec 15 1892; Dis to Lancaster Cl Dec 11 1894.
- MILLER, SIMON S. Rec from East Pennsylvania Cl Nov 20 1867; Jefferson Charge Nov 20 1867 - Feb 1874; Boonsboro Charge, Feb 1874 - Sept 10 1890; Dis to Clarion Cl Sept 10 1890; Rec from Clarion Cl Apr 19 1895; Mt. Pleasant Charge, Apr 19 1895 - May 21 1897; Treasurer, Relief Society, 1885 - 1924; Stated Clerk of Maryland Cl 1868 - 1890; Treasurer of Maryland Cl, 1868 - 1883 and 1886 - 1890; Died May 28 1924.
- MOTTER, ISAAC M. Lic May 19 1876; Dis to Mercersburg Cl Sept 20 1876; Rec from Mercersburg Cl Oct 3 1892; Manor Charge, Oct 3 1892 - May 19 1898; Died Mar 1 1927.
- MUEHE, J. EMIL, Lic May 18 1895; Dis to Allegheny Cl June 8 1895.
- MULLAN, JAMES M., D. D. Rec from Carlisle Cl Apr 1900; St. Mark's Church, Baltimore, Apr 1900 - Sept 13 1916 (First Pastor); Dis to Baltimore-Washington Cl Jan 19 1926; Supt Home Missions 1916 - 1933.
- NEAL, BENJAMIN T. Rec with St. Paul's and St. John's congregations, Clear Spring, from Mercersburg Cl 1842; Clear Spring Charge, 1841 - 1845; Dis to Presbytery of Ohio 1847; Lic and Ord by the "Free Synod".
- NEEF, GOTTHOLD A. Lic by Potomac Synod 1892; Dis to Portland (Oregon) Cl Dec 22 1892; but not rec by that Cl: Erased for failure to report May 16 1895.
- NEEFF, G. L. Rec from German Philadelphia Cl July 18 1873; Fourth Church, Baltimore, July 18 1873 - Apr 7 1874; Organized and first pastor of Zion Church, Baltimore (Successor of First English Reformed Church, Baltimore). 1874; Dis with Zion congregation to form German Maryland Cl June 6 1874.
- NESS, MURRAY E. Rec from Zion's Cl June 13 1921; Ord June 23 1921; Union Bridge Charge, June 13 1921 - Sept 14 1925; Dis to Gettysburg Cl Sept 14 1925.

- NEVIN, JOHN W., D. D., LL. D. Rec from Presbytery of Ohio May 17 1840; Assigned to Mercersburg Cl by Synod on organization of Mercersburg Cl in 1840. Was not dis by Maryland Cl.
- NOSS, CHRISTOPHER, D. D. Lic May 19 1894; Ord by Maryland Cl Oct 23 1895; Missionary to Japan, 1895 - 1903; Professor in Theological Seminary, 1904 - 1909; Dis to Lancaster Cl Feb 13 1905.
- NOSS, JOHN G. Rec from Philadelphia Cl Dec 9 1876; Westminster Charge (Westminster, Kreider's, Silver Run, and Pleasant Valley), Dec 9 1876 - Dec 5 1882; Silver Run Charge, Dec 5 1882 - Dec 11 1894; Dis to Lancaster Cl Dec 11 1894.
- PECK, FELIX B., S. T. D. Rec from North Carolina Cl June 5 1922; Ord June 18 1922; Clear Spring Charge, June 5 1922 - Oct 7 1927; St. Mary's Church, Silver Run, Oct 7 1927 - .
- PETERS, JOHN A., D. D. Lic May 20 1862; Dis to Westmoreland Cl Sept 1863.
- PHILIPS, SAMUEL. Lic by Mercersburg Cl 1848; Rec from Mercersburg Cl 1848; Ord by Maryland Cl 1848; Burkittsville Charge, 1848 - Sept 1852; Dis to Miami Cl 1852; Rec from Mercersburg Cl 1855; Jefferson Charge 1855 - Dec 1856; Dis to Mercersburg Cl Dec 1856; Rec from East Pennsylvania Cl Nov 20 1867; First English Church, Baltimore, Nov 20 1867 - 1871; Dis to Presbyterian Church Feb 1871.
- PHILLIPS, WILLIAM. Lic May 15 1841; Ord May 15 1841; Kreider's Church (Called Westminster Charge), May 15 1841 - 1843; Emmitsburg Charge (Emmitsburg and Millerstown) 1843 - 1846; Dis to Mercersburg Cl 1846.
- PILGRAM, ROBERT J. Rec from Lancaster Cl July 27 1901; Ord July 28 1901; Grace Church, Baltimore, July 27 1901 - Apr 23 1906; Dis to Carlisle Cl Apr 23 1906.
- PISTER, JACOB. Lic by Synod; Rec Nov 15 1866; Ord by Maryland Cl 1867; Fourth Church, Baltimore, Nov 15 1866 - July 18 1873; Dis to form German Maryland Cl June 1874.
- PLITT, EDWARD T. Rec from Baltimore-Washington Cl May 6 1935; Ord June 2 1935; Cavetown Charge and Stated Supply of Christ, Funkstown, May 6 1935 - .
- PLOTT, G. ERMINIE. Rec from North Carolina Cl Jan 8 1923; Jefferson Charge Jan 8 1923 - Jan 19 1926; Dis to Mercersburg Cl Jan 19 1926.
- POERNER, JOHN B. Rec Apr 12 1861; Second Church (German), Hagerstown, Apr 12 1861 - 1862 (Requested by Classis to resign); Chaplain in U. S. Army, 1862 - 1865; Dis to Lebanon Cl Sept 1865.
- POETTER, GUSTAVE R. Rec from Juniata Cl May 1 1902; Christ Church, Baltimore, May 1 1902 - Jan 24 1910; Dis to East Pennsylvania Cl Jan 24 1910.
- PONTIUS, JOHN W., D. D. Rec from Juniata Cl Nov 15 1897; Christ Church, Middletown, Nov 15 1897 - Nov 26 1907; Dis to Allepheny Cl Nov 26 1907.
- POULSON, THOMAS L. Rec from Methodist Episcopal Church Oct 27 1871; First English Church, Baltimore, Oct 27 1871 - Sept 3 1874; Dis to Baltimore Conference, M. E. Church, Dec 1875.



- RAHAUSER, FREDERICK A. In Tiffin, Ohio, 1836; A members of Maryland Cl since 1836 but inadvertently his name was not placed on the roll until 1839; At Sandusky after 1840, but there is no record of his dismissal.
- RAHN, ALFRED M. Rec from Lehigh Cl June 28 1912; Ord July 2 1912; St. Paul's, Ridgely, June 28 1912 - Aug 7 1916; Dis to Allegheny Cl Aug 7 1916.
- RANCK, CLAYTON H. Rec from Mercersburg Cl May 12 1905; Third Church, Baltimore, May 12 1905 - Apr 28 1916; Dis to Lancaster Cl Dec 16 1918.
- RANCK, HENRY H., D. D. Rec from Reading Cl May 4 1914; Grace Church, Washington, May 4 1914 - ; Dis with congregation to Baltimore-Washington Cl Jan 19 1926.
- REBERT, CHARLES B. Rec from Clarion Cl Mar 28 1927; Carroll Charge, Mar 28 1927 - .
- REBERT, G. NEVIN, Ph. D. Rec from Illinois Cl Apr 26 1921; Teacher in Hood College, 1921 - .
- REBOUGH (or REBAUGH) JOHN R. Lic by Synod 1830; Ord Sept 30 1830; Shippensburg (Pa.), 1830 - 1831; Boonsboro Charge (Boonsboro, Sharpsburg, Cross-roads, Pleasant Valley, and Ringer's), 1831 - 1837; Greencastle Charge, 1837 - 1851; Transferred by Synod to Mercersburg Cl 1840; Supply of Clear Spring Charge, although at the time he was a member of Mercersburg Cl, 1857 - 1864.
- REIFSNYDER, MILES S., S. T. D. Rec from Somerset Cl June 27 1930; Emmanuel (Baust) Church, June 27 1930 - .
- REIGHLEY, CHARLES, Frederick Charge, 1833 - 1835; Deposed from the Ministry, 1835.
- REILY, JAMES R. Member of Cl at organization in 1820; Hagerstown Charge, 1818 - 1827; Dis to Zion's Cl 1827; Made a missionary journey to the West in 1821; Made a trip to Europe in the interest of the Theological Seminary, 1825 - 1826:
- REINECKE, ERNEST W., D. D. Lic 1846; Tutor in Marshall College, 1845 - 1848; Dis to Zion's Cl Oct 1848; Rec from Philadelphia Cl 1855; Supply at St. John's, Frederick, 1855 - 1858. No record of his dismissal, but he was not a member of Cl after 1858.
- REINECKE, JOHN W. Rec from Wyoming Cl Sept 13 1909; Thurmont Charge, Sept 13 1909 - Oct 31 1910; Carroll Charge, Oct 31 1910 - Nov 10 1926; Died in pastorate Nov 10 1926.
- REITER, AMOS O., D. D. Rec from Philadelphia Cl with St. Paul's Congregation Ridgely, May 20 1898; St. Paul's, Ridgely, 1897 - Dec 12 1898; Dis to Kansas Cl Dec 12 1898.
- REITZEL, ROBERT, Lic June 5 1871; Ord June 1871; First Church, Washington, June 5 1871 - Apr 28 1872; Tried, deposed, and excommunicated, Apr 28 1872.
- RESSER, GEORGE B. Rec from Lancaster Cl Dec 5 1882; Emmitsburg Charge, Dec 5 1882 - Dec 1884; Dis to Lebanon Cl Dec 1884.
- ROEDER, SAMUEL M., D. D. Rec from Lancaster Cl May 16 1893; Manchester Charge, May 16 1893 - Nov 1 1906; Dis to Zion's Cl Nov 1 1906.

- ROSENBERGER, FRANK A. Rec from Philadelphia Cl May 15 1929; Ord May 26 1929; Glade Charge, May 15 1929 - Feb 20 1933; Dis to Baltimore-Washington Cl Feb 20 1933.
- ROSSITER, JOEL T., D. D. Rec from Virginia Cl Jan 23 1875; First Church, Baltimore, Jan 23 1875 - Mar 1 1918; Died in pastorate Mar 1 1918.
- RUDY, JOHN, Guilford and seven other congregations in North Carolina, 1821 - 1824; Transferred to Virginia Cl at its organization, 1824.
- RUNCKEL, J. WILLIAM, Member of Classis at its organization in 1820, and its first President; Had served Frederick Charge, 1784 - 1802; Emmitsburg Charge (Emmitsburg, Taneytown, Haak's Apple's, Gettysburg, and Mark's), 1816 - 1821; Gettysburg and Mark's, 1821 - 1823; Died Nov 5 1832.
- RUPLEY, FREDERICK A., D. D. Rec from Mercersburg Cl 1861; Middletown Charge, 1861 - Nov 1875; Dis to Mercersburg Cl May 1876.
- RUPP WILLIAM, D. D. Rec from Somerset Cl June 21 1877; Manchester Charge, June 21 1877 - Dec 14 1888; Dis to Somerset Cl Dec 14 1888.
- RUSSELL, GEORGE B., D. D., LL. D. Rec from Allegheny Cl June 2 1878; English Mission at Washington (Called at first "St. Stephen's," later called "Grace"), Oct 21 1877 - 1880 (before May); Dis to Mercersburg Cl May 1880.
- SANGREE, MILTON H. Rec from Lancaster Cl Mar 28 1906; Sabillasville Charge, May 22 1906 - Jan 11 1909; Dis to Lancaster Cl May 29 1910.
- SANTEE, CHARLES A., D. D. Lic May 25 1889; Dis to Kansas Cl May 25 1889; Rec from Kansas Cl Sept 8 1892; Cavetown Charge, Sept 8 1892 - May 7 1896; Dis to Mercersburg Cl May 7 1896.
- SANTEE, JOSEPH W., D. D. Rec from Zion's Cl Oct 1851; Ord Oct 15 1851; Cavetown Charge, Oct 15 1851 - May 17 1892; Died Dec 12 1911.
- SAUNDERS, JOHN L. Lic and Ord May 7 1833; Served congregations in the vicinity of Tiffin, Ohio, 1834 - 1840; Died in pastorate Jan 27 1840.
- SAVACOO, LESLIE, Rec from Moravian Church Oct 29 1929; Lic Oct 29 1929; Dis to Universalist Church Feb 6 1932.
- SAYLOR, PHILIP E. Rec from Westmoreland Cl Mar 20 1937; Middletown Charge, Mar 20 1937 - .
- SCHAEFFER, JAMES J. Rec from East Pennsylvania Cl Sept 3 1904; Ord Sept 11 1904; Glade Charge, Sept 3 1904 - Nov 9 1908; Dis to Lehigh Cl Nov 9 1908.
- SCHAFFNER, ALFRED M. Rec from Lancaster Cl May 16 1893; Ord May 16 1893; Emmitsburg Charge, May 16 1893 - June 24 1895; Dis to St. Paul's Cl June 24 1895.
- SCHEEL, C. Rec from St. Paul's Cl June 30 1866; Second Church (German), Hagerstown, June 30 1866 - Apr 1 1868; Dis to East Susquehanna Cl Apr 1 1868.
- SCHICK, JOHN M., D. D. Rec from Tiffin Cl Feb 12 1900; Grace Church, Washington, Feb 12 1900 - July 22 1913; Died in pastorate July 22 1913. (Killed by automobile).



- SCHILD, CARL L. E. Rec from the Evangelical Church of Prussia May 25 1872; Supply at First Church, Washington, May 25 1872 – Apr 1873; Dis to New York Cl July 18 1873.
- SCHMIDT, AMBROSE M., D. D. Rec from Gettysburg Cl May 25 1889; Ord May 27 1889; Christ Church, Baltimore, May 25 1889 – May 7 1892; Dis to Allegheny Cl May 7 1892.
- SCHNATZ, ARTHUR P. Rec from Wichita Cl Dec 27 1915; Boonsboro Charge, Dec 27 1915 – Mar 4 1920; Dis to Miami Cl Mar 4 1920..
- SCHNEIDER, BENJAMIN, D. D. Rec from Presbyterian Church by Synod and assigned to Maryland Cl 1842; Missionary to Turkey and Syria under auspices of American Board, but supported by the Reformed Church, 1842 – 1877. Died Sept 14 1877.
- SCHOLL, FREDERICK A. Member of Classis at organization in 1820; Waynesboro, Mercersburg, Loudon (In Pa.), Fisher's, and Greencastle, 1818 – 1829; Waynesboro, Greencastle, Beshoer, Solomon's and Zion's, 1829 – 1832; Not on roll of Classis after 1832, but there is no record of his dismissal.
- SCHUEY, ——. Rec 1834 with Middlebrook (Va.) Station from Virginia Cl. Name mentioned only once.
- SCHULTZE, GUSTAVE M. Lic May 18 1858; Dis to West Susquehanna Cl June 1858.
- SCHWARTZ, PETER A. Rec 1860; St. John's (German) Church, Frederick, 1860 – Oct 1862; Dis to New York Cl 1866.
- SCHWEITZER, MARTIN W., Ph. D. Rec from West Susquehanna Cl Aug 23 1906; Union Bridge Charge, Aug 23 1906 – Oct 22 1914; Dis to Lancaster Cl Oct 22 1914.
- SEAMAN, C. W. Had received a Call to Fifth Church, Baltimore, and Classis appointed a committee in May 1864 to receive from Illinois Classis, but the committee reported in 1865 that he had left before August 1864 and before the committee could receive him. He was, therefore, never actually a member of Maryland Classis.
- SELLERS, JONAS, Lic by Synod 1833; License revoked in 1834; Ord by the "Free Synod" in 1834; Served mission congregations in Virginia for some years.
- SHAFFER, CHARLES D. Lic May 15 1896; Dis to Wichita Cl Oct 1 1896.
- SHIFFER, HORACE A. Rec from Allegheny Cl Mar 16 1914; Grace Church, Baltimore, Mar 16 1914 – Dec 10 1919; Dis to Wyoming Cl Dec 10 1919.
- SHONTZ, JONAS B. Rec from East Susquehanna Cl June 21 1877; Prison Chaplain in Baltimore, 1877 – 1882; Dis to Mercersburg Cl Feb 25 1882.
- SHUE, HARVEY S. Rec from Zion's Cl May 21 1930; Ord May 25 1930; Manor Charge, May 21 1930 – .
- SHUFORD, MORTIMER L. Rec from Virginia Cl 1850; Glade Charge, 1850 – 1857; Mt. Moriah Charge, 1857 – May 1866; Supply for Boonsboro Charge, 1864 – 1867; Dis to Virginia Cl Aug 1 1867; Rec from Virginia Cl Feb 1873; Burkittsville Charge, Feb 1873 – Nov 7 1883; Died in pastorate Nov 7 1883.
- SHULENBERGER, ANTHONY, Rec from Iowa Cl Feb 27 1877; Mt. Pleasant Charge Mar 8 1877 – Nov 1 1892; Dis to North Carolina Cl Mar 23 1893.

- SHULENBERGER, WILLIAM C. B. Rec from Lancaster (Ohio) Cl May 7 1896; Emmitsburg Charge, May 7 1896 – July 13 1903; Died Mar 28 1912.
- SKYLES, NEHEMIAH H. Rec from Mercersburg Cl Apr 30 1875; Jefferson Charge, Apr 30 1875 – Apr 14 1889; Dis to Westmoreland Cl Apr 14 1889.
- SLAGLE, CALVIN S., D. D. Rec from Juniata Cl Nov 15 1887; Westminster Charge, Nov 15 1887 – Aug 7 1916; Treasurer of Maryland Cl 1894 – 1922; Dis to Baltimore-Washington Cl May 4 1926.
- SMALTZ, JOHN H. Rec from Northampton Cl 1830; Frederick Charge, 1830 – 1833; Dis to Northampton Cl 1833.
- SMITH, CLARK S. Rec from Gettysburg Cl June 29 1936; Ord July 12 1936; Burkittsville-Brunswick Charge, June 29 1936 –
- SMITH, CHARLES M. Rec from Mercersburg Cl Sept 19 1906; Burkittsville Charge, Sept 19 1906 – May 18 1913; Retired on account of health; Dis to Virginia Cl Feb 23 1923, but died, Mar 14 1923, before being received by Virginia Cl.
- SMITH, J. HAMILTON, D. D. Lic May 20 1902; Dis to Gettysburg Cl May 20 1902.
- SMITH, NEVIN E. Lic May 18 1931; Dis to Allegheny Cl May 18 1931; Rec from Allegheny Cl Jan 4 1936; St. Paul's Church, Westminster, Jan 4 1936 – .
- SNYDER, GEORGE A., D. D. Rec from Philadelphia Cl May 30 1888; Ord July 8 1888; Christ's Charge, Hagerstown, May 30 1888 – June 27 1904; Dis to North Carolina Cl June 27 1904; Rec from North Carolina Cl Oct 29 1908; Middletown Charge, Oct 29 1908 – Sept 21 1923; Dis to Tuscarawas Cl Sept 21 1923.
- SNYDER, GEORGE R. Lic May 20 1919; Ord at annual meeting of Cl May 20 1919; Missionary to China, 1919 – .
- SNYDER, GEORGE W. Rec from Lancaster Cl May 22 1891; Boonsboro Charge, May 22 1891 – May 1 1902; Died Nov 18 1913.
- SNYDER, HERMAN G. Lic May 19 1913; Dis to West Susquehanna Cl May 19 1913.
- SONTAG, CHARLES F. Rec from East Susquehanna Cl Sept 16 1880; Ord Sept 16 1880; St. Stephen's (Grace) Church, Washington, Sept 16 1880 – May 1889; Erased for joining the Protestant Episcopal Church, May 1889.
- SOULDERS, DAVID A., D. D. Rec from Schuylkill Cl July 10 1886; Ord July 11 1886; Union Bridge Charge, July 10 1886 – Mar 31 1891; Dis to Westmoreland Cl Mar 31 1891.
- SOUDER, JOHN M. Rec from Lancaster Cl Dec 13 1872; Assistant to Rev. A. R. Kremer in Glade Charge, 1872 – 1873; Ord Dec 13 1872; Mt. Pleasant Charge, Jan 16 1874 – May 1 1875; Dis to Allegheny Cl Feb 27 1877.
- SPARRY, CHARLES, Rec from Presbyterian Church, 1842; Dis to Presbyterian Church 1843.
- SPESSARD, K. OTIS, Ph. D. Lic May 19 1894; Ord Sept 2 1894; Union Bridge Charge, Aug 31 1894 – July 23 1900; Dis to West Susquehanna Cl July 23 1900.



- STAHL, ROBERT M. Rec from Juniata Cl Mar 19 1917; St. Stephen's Church, Baltimore, Mar 19 1917 - July 5 1918; First and St. Stephen's Church, Baltimore, July 5 1918 - 1932; Dis to Baltimore-Washington Cl Jan 19 1926.
- STAHLEY (Also spelled "STEHLLEY") STEPHEN, Lic and Ord 1833; Loudon Charge (Lovettsville and Smithfield congregations), 1833 - 1836; Dis to Virginia Cl 1843. (Father of Rev. George L. Staley).
- STALEY, GEORGE L., D. D. Lic 1845; Ord 1846; Burkittsville Charge, 1846 - 1849; Dis to Philadelphia Cl 1849; Rec from Philadelphia Cl 1853; Principal of Mt. Washington Female College, Tyrconnel School for Girls; Supplied Knoxville congregation at various times. Died Feb 15 1908.
- STEINER, JESSE, Rec from Central Illinois Association of Congregational Churches, 1858; Glade Charge, 1858 - Oct 1867; Taneytown Charge, Oct 1867 - Oct 1871; Dis to Illinois Cl Oct 1871.
- STEPHAN, D. SNIDER, D. D. Lic May 18 1894; Dis to Westmoreland Cl Aug 31 1894.
- STEWART, MOSES A. Rec from Mercersburg Cl 1856; Burkittsville Charge, 1856 - 1867; Name erased for joining the Roman Catholic Church, 1867.
- STEWART, WILLIAM I. Rec from Carlisle Cl Sept 23 1892; Christ Church, Baltimore, Sept 23 1892 - Jan 1 1902; Dis to the Presbyterian Church Jan 1 1902.
- STONEBRAKER, E. WILLIAM, Lic May 17 1892; Dis to Juniata Cl July 12 1892.
- STONER, A. B. Rec from Philadelphia Cl May 30 1885; Mechanicstown Charge, May 30 1885 - May 31 1888; Dis to Carlisle Cl May 31 1888.
- STONESIFER, JAMES B. Rec from Virginia Cl Jan 21 1901; Carroll Charge, Jan 21 1901 - Apr 25 1910; Dis to Virginia Cl Apr 25 1910.
- STRINE, RAYMOND C. Rec from Lancaster Cl June 27 1930; Ord July 4 1930; Mt. Moriah Charge, June 27 1930 - Nov 19 1930; Dis to Lancaster Cl Dec 31 1930.
- SUMMER, LOUIS C. Rec from Miami Cl May 27 1907; Died Apr 4 1910.
- SYKES, WILLIAM C. Rec from Lehigh Cl June 26 1893; Burkittsville Charge June 26 1893 - July 1 1901; Dis to Somerset Cl July 1 1901; Rec from Somerset Cl Feb 19 1912; Jefferson Charge, Feb 19 1912 - Dec 23 1913. Dis to Westmoreland Cl Dec 23 1913.
- THOMAS, JOHN D., Ph. D. Rec from Miami Cl Feb 13 1911; Manor Charge, Feb 13 1911 - Apr 22 1920; Dis to Westmoreland Cl Apr 22 1920; Rec from Westmoreland Cl May 6 1925; Died Mar 3 1930.
- TITZEL, JOHN M., D. D. Rec from Virginia Cl May 1863; Emmitsburg Charge, May 1863 - Jan 8 1873; Dis to Westmoreland Cl Jan 8 1873.
- TOWN, EDWIN, Rec from Philadelphia Cl Feb 1844; Ord Feb 15 1844; Funkstown Charge, Feb 1844 - June 1844; Dis to Presbyterian Church, June 1844.
- TREIBER, M. Rec from German Philadelphia Cl Nov 17 1873; Ord Nov 23 1873; First Church, Washington, Nov 17 1873 - May 1 1875; Dis with the congregation to the German Maryland Cl May 1 1875.

- TROXELL, CLARENCE C. Rec from Lehigh Cl July 2 1917; Ord July 15 1917; St. Paul's Church, Ridgely, July 2 1917 - Dec 15 1918; Died in pastorate Dec 15 1918.
- TROXELL, SAMUEL A. Rec from North Carolina Cl May 16 1921; St. Paul's Church, Ridgely, May 16 1921 - July 31 1923; Grace Church, Baltimore, July 31 1923 - 1937; Dis with the congregation to Baltimore-Washington Cl Jan 19 1926.
- VAUGHEN, A. S. Rec from Mercersburg Cl 1864; Given permission by Classis to organize a congregation at Mt. Washington, 1864, (No organization of a congregation reported); Dis to Lebanon Cl 1866.
- VOEGLEIN, JOHN, Rec from Lancaster Cl Mar 1867; Emmanuel Church, Baltimore, Mar 1867 - Aug 3 1869; No record of his dismissal but he was not on the roll after Aug 1869.
- WAGNER, JOHN H. Rec from Mercersburg Cl Apr 1861; Ord Apr 12 1861; Hagerstown Charge, Apr 1861 - Aug 1864; Dis to Westmoreland Cl Aug 1864.
- WAGNER, SCOTT R., D. D. Rec from Reading Cl June 28 1920; Zion's Church, Hagerstown, June 28 1920 - .
- WAGNER, SAMUEL T. Rec from Somerset Cl Nov 13 1902; Boonsboro Charge, Nov 13 1902 - May 1 1905; Dis to Carlisle Cl May 8 1905.
- WALCK, CHALMERS W., D. D. Rec from Miami Cl Oct 18 1916; St. Paul's Church, Westminster, Oct 18 1916 - June 20 1924; Grace Church, Frederick, June 20 1924 - Aug 31 1930; Dis to East Susquehanna Cl Aug 31 1930
- WARNER, WILLIAM H. Lic May 19 1900; Ord Dec 22 1907; Braddock Charge, Nov 29 1907 - May 5 1912; Dis to Wyoming Cl Oct 8 1918.
- WEAVER, ERNEST E. Rec from Illinois Cl Dec 11 1899; Dis to Carlisle Cl Oct 31 1900; Rec from Mercersburg Cl July 2 1912; Boonsboro Charge, July 2 1912 - Nov 27 1914; Glade Charge, Nov 27 1914 - Apr 2 1917; Secretary, Y. M. C. A. in U. S. Army 1918 - 1919; Retired 1919.
- WEBB, WILLIAM C. Lic May 17 1840; Died Dec 26 1848.
- WEBER, ADAM S., D. D. Rec from Lebanon Cl June 30 1883; Ord July 1 1883; Westminster Charge, June 30 1883 - Oct 1 1887; Dis to Wichita Cl Oct 1 1887; Rec from Wichita Cl Nov 24 1888; Faith Church, Baltimore, Nov 24 1888 - Oct 14 1923; Retired 1923; Dis to Baltimore-Washington Cl Jan 19 1926.
- WEHLER, CHARLES E., D. D. Rec from Atlanta Presbytery May 5 1912; Vice-President Hood College 1912 - 1923; Faith Church, Baltimore, Oct 4 1923 - Nov 15 1927; Dis with the congregation Jan 19 1926 to Baltimore-Washington Cl.
- WELTY, E. Rec from M. E. Church, South, June 1 1882; Dis to Virginia Cl Mar 13 1883; Called to Sabillasville Charge, Oct 1 1888, but left after a service of six weeks, before he was received by Classis.
- WEKNER, WILLIAM B. Rec from North Carolina Cl Dec 27 1915; Brunswick Charge, Dec 27 1915 - May 30 1917; Dis to North Carolina Cl May 30 1917; Rec from North Carolina Cl Sept 22 1922; Burkittsville Charge, Sept 22 1922 - May 18 1931; Died July 22 1931.
- WHETSTONE, CLARENCE E. Rec from Southwestern Cl, Ohio Synod, May 16 1928; Ord May 27 1928; Clear Spring Charge, May 16 1928 - Jan 5 1931; Dis to North Carolina Cl Jan 5 1931.



- WHITMORE, GEORGE A. Rec from Virginia Cl Dec 27 1888; Mechanics-town Charge, Dec 27 1888 – Dec 14 1905; Dis to Lancaster Cl Dec 14 1905.
- WHITMORE, SAMUEL L., D. D. Rec from Virginia Cl Sept 20 1887; Manor Charge, Sept 20 1887 – July 12 1892; Dis to West Susquehanna Cl July 12 1892.
- WILHELM, RAYMOND E. Rec from Lebanon Cl June 13 1921; Ord June 24 1921; Manor Charge, June 13 1921 – Jan 29 1923; Dis to Lehigh Cl Jan 29 1923.
- WILLIARD, GEORGE W., D. D., LL. D. Lic May 17 1840; Ord Oct 31 1840; Jefferson Charge, (Jefferson, Manor, and Loudon in Va.) 1840 – 1845; Not on roll after 1845 but there is no record of his dismissal.
- WILLIARD, HENRY, Lic May 18 1837; Dis to Synod of Ohio 1838.
- WILSON, L. NEVIN, Rec from Virginia Cl Dec 3 1914; Brunswick Charge, Dec 3 1914 – Sept 22 1915; Dis to Somerset Cl Sept 22 1915.
- WINK, HOWARD L. Rec as Licentiate from Lutheran Synod of Maryland Sept 18 1928; Dis to West Susquehanna Cl Dec 3 1928.
- WISSELER, HARRY W. Lic May 18 1895; Dis to East Susquehanna Cl Dec 18 1895.
- WISSELER, HENRY, Rec from Philadelphia Cl May 1858; Manchester Charge, 1858 – Feb 1861; Principal of Academy for several years; Dis to Virginia Cl 1866; Rec from Juniata Cl Sept 1875; Mechanicstown Charge, Sept 1875 – Oct 1 1884. Died Apr 13 1889.
- WOLF, DAVID J. Rec from Westmoreland Cl Nov 3 1898; Glade Charge, Nov 3 1898 – Mar 14 1904; Taneytown Charge, Mar 14 1904 – Mar 9 1915; Dis to Clarion Cl Mar 9 1915.
- WOLFF, BERNARD C., D. D. Rec from East Pennsylvania Cl 1845; Third Church, Baltimore, 1845 – Aug 1854; Dis to Mercersburg Cl Aug 1854.
- WOLFF, CHRISTIAN B. Rec as Licentiate from Mercersburg Cl 1866; Relinquished Licensure 1872.
- WOLFF, JOHN G. Rec 1841; Taneytown Charge 1841 – 1850; Dis to Virginia Cl 1850.
- YODER, PAUL D., D. D. Rec from Iowa Cl May 6 1915; Union Bridge Charge, May 10 1915 – Dec 15 1920; Dis to Gettysburg Cl Dec 15 1920.
- ZACHARIAS, DANIEL, D. D. Rec from Lebanon Cl May 12 1835; Evangelical Church, Frederick, May 12 1835 – Mar 31 1873; Died in pastorate Mar 31 1873.
- ZACHARIAS, GEORGE M. Lic June 21 1877; Dis to Somerset Cl Dec 5 1882; Rec from Lancaster Cl May 7 1896; Dis to German Maryland Cl Nov 24 1902.
- ZIMMERMAN, WILLIAM, Lic May 19 1839; Ord May 17 1840; Clear Spring Charge, 1840 – 1841; Died Nov 22 1873.
- ZINKHAN, LOUIS F. Student under care of Classis, but dismissed to Lancaster Cl before graduation from the Seminary; Rec from Lancaster Cl June 2 1882; Sup't Prisoners' Aid Association 1882 – 1896; Sup't Bay View Asylum, 1897 – 1903; Sup't Washington Asylum, 1905 – 1918; Boonsboro Charge, Aug 9 1920 – May 16 1928; Died Mar 23 1929.

## APPENDIX B

### DATES AND PLACES OF ANNUAL MEETINGS, AND OFFICERS.

Date	President	Secretary	Place
1820, May 1	J. William Runckel	Alb. Helfenstein, Sr.	Frederick
1821, May 20	John Brown	James R. Reily	Sharpsburg
1822, May 5	Jonathan Helfenstein	Jacob Geiger	Manchester
1823, May 25	Alb. Helfenstein Sr	H. David Bossler	Emmitsburg
1824, June 13	James R. Reily	Frederick A. Scholl	Martinsburg
1825, May 28	Jacob Geiger	S. K. Denius	Uniontown
1826, May 20	S. K. Denius	Samuel Helfenstein Jr	Greencastle
1827, June 10	Frederick A. Scholl	Jacob Helfenstein	Boonsboro
1828, June 1	Sam'l Helfenstein Jr	Martin Brunner	Manchester
1829, June 14	Martin Brunner	Jacob Geiger	Shepherdstown
1830, May 23	Jacob Geiger	J. Caspar Bucher	Emmitsburg
1831, May 1	J. Caspar Bucher	J. H. Smaltz	Middletown
1832, May 7	Dietrich Graves	Alb. Helfenstein Sr	Taneytown
1833, May 5	Alb. Helfenstein Sr	George W. Glessner	Sharpsburg
1834, May 4	J. S. Rebough	William A. Good	Woodstock
1835, May 11	J. F. Dieffenbacher	J. W. Hoffmeier	Waynesboro
		Stated Clerk	
1836, May 10	J. Caspar Bucher	J. W. Hoffmeier	Shepherdstown
1837, May 17	Robert Douglass	" "	Manchester
1838, May 15	George W. Glessner	" "	Woodstock
1839, May 18	Elias Heiner	" "	Emmitsburg
1840, May 16	Robert Douglass	" "	Clear Spring
1841, May 15	Daniel Zacharias	" "	Taneytown
1842, May 13	J. Caspar Bucher	W. F. Colliflower	Westminster
1843, May 19	A. P. Freese	" "	Martinsburg
1844, May 17	George W. Williard	" "	Middletown
1845, May 17	William Phillips	" "	Frederick
1846, May 16	Moses Kieffer	" "	Manchester
1847, May 14	Isaac Gerhart	" "	Burkittsville
1848, May 19	Bernard C. Wolff	" "	Sharpsburg
1849, May 18	Sam'l N. Callender	" "	Funkstown
1850, May 17	Daniel Zacharias	" "	Emmitsburg
1851, May 16	Elias Heiner	" "	Middletown
1852, May 14	Chas. F. McCauley	" "	Hagerstown
1853, May 13	Mortimer L. Shuford	" "	Cumberland
			(Presbyterian Church)
1854, May 19	Geo. W. Aughinbaugh	" "	Taneytown
1855, May 18	W. F. Colliflower	A. P. Freese (pro-tem)	Baltimore (Third Church)
1856, May 16	Joseph W. Santee	W. F. Colliflower	Jefferson
1857, May 15	A. P. Freese	" "	Frederick
1858, May 14	Daniel Zacharias	" "	Hagerstown
1859, May 13	George W. Glessner	" "	Clear Spring (St. John's)
1860, May 18	Elias Heiner	" "	Sharpsburg
1861, May 24	John S. Foulk	" "	Middletown
1862, May 16	Daniel Zacharias	" "	Jefferson



1863, May	15	Mortimer L. Shuford	W. F. Colliflower	Manchester
1864, May	6	John G. Fritchey	" "	Boonsboro
1865, June	9	Robert Douglass	" "	Burkittsville
1866, May	25	Frederick A. Rupley	" "	Baltimore (Third Church)
1867, May	24	Edmund R. Eshbach	" "	Emmitsburg
1868, May	22	John M. Titzel	Simon S. Miller	Middletown
1869, Apr.	29	William Goodrich	" "	Frederick
1870, May	19	Joseph W. Santee	" "	Westminster
1871, May	22	J. Spangler Kieffer	" "	Baltimore (First English Reformed)
1872, May	23	George L. Staley	" "	Clear Spring (St. John's)
1873, May	15	William C. Cremer	" "	Boonsboro
1874, June	4	Daniel Gans	" "	Manchester
1875, Apr.	29	Abner R. Kremer	" "	Hagerstown (Zion)
1876, May	18	Mortimer L. Shuford	" "	Westminster
1877, May	3	Edmund R. Eshbach	" "	Emmitsburg
1878, May	31	Nehemiah H. Skyles	" "	Mechanicstown (Luth. Church)
1879, May	15	Simon S. Miller	T. F. Hoffmeier (Pro-tem)	Jefferson
1880, May	20	Joel T. Rossiter	Simon S. Miller	Funkstown
1881, May	5	T. F. Hoffmeier	" "	Baltimore (St. Paul's)
1882, May	31	Ambrose C. Geary	" "	Middletown
1883, May	23	William Goodrich	" "	Westminster
1884, June	11	John G. Noss	" "	Clear Spring (St. John's)
1885, May	28	William Rupp	" "	Taneytown
1886, May	27	Conrad Clever	" "	Boonsboro
1887, May	20	Charles F. Sontag	" "	Glade
1888, May	28	Silas M. Hench	" "	Union Bridge
1889, May	23	Marion L. Firor	" "	Keedysville
1890, May	1	E. Ranson Deatrick	" "	Mechanicstown
1891, May	21	Calvin S. Slagle	E. Ranson Deatrick	Woodberry
1892, May	5	Louis F. Zinkhan	" "	Mt. Pleasant
1893, May	4	A. T. G. Apple	" "	Sharpsburg
1894, May	16	Barton R. Carnahan	" "	Silver Run
1895, May	15	Adam S. Weber	" "	Adamstown
1896, May	6	Edmund R. Eshbach	" "	Hagerstown (Christ's)
1897, May	19	Thos. F. Hoffmeier	" "	Westminster
1898, May	18	Harry F. Dittmar	" "	Walkersville
1899, May	3	Charles W. Levan	" "	Jefferson
1900, May	16	William C. Sykes	" "	Manchester
1901, May	17	George A. Snyder	" "	Middletown
1902, Apr.	30	Atvill Conner	" "	Taneytown
1903, May	5	George W. Snyder	" "	Clear Spring (St. John's)
1904, May	13	Samuel M. Roeder	" "	Thurmont
1905, May	3	Lloyd E. Coblentz	" "	Frederick (Grace)
1906, May	15	Frederick W. Bald	Lloyd E. Coblentz	Baltimore (Faith)
1907, May	22	J. Stewart Hartman	" "	Westminster

1908, May	13	Eugene L. McLean	Lloyd E. Coblentz	Cavetown
1909, May	5	David J. Wolf	" "	Ridgely
1910, May	25	Elmer L. Coblentz	" "	Boonsboro
1911, May	26	James M. Mullan	" "	Silver Run
1912, May	2	Aaron M. Gluck	" "	Washington
1913, May	15	Guy P. Bready	" "	Baltimore
				(Third)
1914, May	22	Clayton H. Ranck	" "	Walkersville
1915, May	6	S. Charles Hoover	" "	Ridgely
1916, May	25	Marion L. Firor	" "	Adamstown
1917, May	28	Adam S. Weber	" "	Frederick
				(Grace)
1918, May	27	George A. Snyder	" "	Westminster
1919, May	19	John W. Reinecke	" "	Emmanuel
				(Baust)
1920, May	3	John L. Barnhart	" "	Frederick
				(Evangelical)
1921, Apr.	25	Henri L. G. Kieffer	" "	Ridgely
1922, May	1	Peter E. Heimer	" "	Brunswick
1923, Apr.	30	Louis F. Zinkhan	" "	Jefferson
1924, May	19	Charles E. Wehler	" "	Silver Run
1925, May	4	E. Lewis Higbee	" "	Clear Spring
				(St. John's)
1926, May	3	Felix B. Peck	Guy P. Bready	Manchester
1927, May	20	Chalmers W. Walck	" "	Cavetown
1928, May	14	Walter R. Hartzell	" "	Walkersville
1929, May	13	John S. Adam	" "	Frederick
				(Grace)
1930, May	19	R. Franklin Main	" "	Rocky Ridge
1931, May	18	Scott R. Wagner	" "	Emmanuel
				(Baust)
1932, Jan.	25	John S. Hollenbach	" "	Hagerstown
				(Christ's)
1933, Jan.	30	George R. Snyder	" "	Funkstown
1934, Jan.	29	Geo. W. Kerstetter	" "	Silver Run
1935, May	5	Seward R. Kresge	" "	Taneytown
1936, Apr.	19	Atvill Conner	" "	Manchester
1937, Apr.	26	George K. Ely	" "	Emmanuel
				(Baust)
1938, Feb.	8	Harvey S. Shue	" "	Frederick
				(Grace)

#### Treasurers.

Classis elected a Treasurer for the first time in 1846. Since then the following have served in that office:

Rev. W. F. Colliflower, 1846 - 1868; Rev. Simon S. Miller, 1868 - 1884; Rev. Nehemiah H. Skyles, 1884 - 1885; Rev. Simon S. Miller, 1885 - 1890; Rev. U. Henry Heilman, 1891 - 1894; Rev. Calvin S. Slagle, 1894 - 1922; Elder Henry M. Warrenfeltz, 1922 - 1936; Rev. Guy P. Bready, 1936 - 1938; Elder Henry M. Warrenfeltz, 1938 - .

#### OTHER OFFICERS.

It will be noted that Classis never elected a Vice-President until 1895, since when a member, usually an elder, has annually been chosen. A Corresponding Secretary was elected first in 1886. A Reading Clerk was elected in 1890 and 1891, and then the office was left vacant until 1905. The com-



plete list of Vice-Presidents, Corresponding Secretaries, and Reading Clerks follows:

Year	Vice-President.	Corresponding Secretary.	Reading Clerk
1886		T. F. Hoffmeier	
1887		E. R. Deatrick	
1888		Elder Frisbie Davis	
1889			
1890		S. "L. Whitmore "	J. M. Mickley
1891		G. A. Snyder	J. M. Mickley
1892		J. R. Lewis	
1893		M. L. Firor	
1894		I. M. Motter	
1895	Elder J. H. Cost	Atvill Conner	
1896	Elder F. J. Davis		
1897	Lic J. H. Apple	K. "O. Spessard	
1898	Elder John Gassman	H. J. Macalister	
1899	H. J. Macalister	E. L. McLean	
1900	G. A. Whitmore	K. O. Spessard	
1901	S. M. Roeder	E. L. McLean	
1902	F. W. Bald	E. L. Coblentz	
1903	Elder Ephraim Cornman	W. S. Fisher	
1904	Elder W. H. Harry	R. J. Pilgram	
1905	Elder A. C. McCardell	J. B. Stonesifer	J. M. Mullan
1906	Elder John Gassman	J. B. Stonesifer	
1907	Elder H. S. Bomberger	G. P. Bready	M. W. Schweitzer
1908	Elder M. G. Motter	B. R. Carnahan	A. B. Bauman
1909	Elder John Freyer	S. C. Hoover	G. P. Bready
1910	Elder John Freyer	H. L. G. Kieffer	E. F. Hoffmeier
1911	Elder J. H. Keller	W. H. Bowers	G. P. Bready
1912	Elder D. A. Stickell	O. H. Hartman	Eld. Luther Martin
1913	Elder F. D. Miller	E. E. Weaver	M. L. Firor
1914	Elder John Freyer	R. H. Dotterer	J. E. Klingaman
1915	Elder J. C. R. Main	W. S. Gerhard	J. E. Klingaman
1916	Elder E. L. Coblentz	R. H. Dotterer	J. E. Klingaman
1917	Elder H. M. Warrenfeltz	E. L. Higbee	C. W. Walck
1918	Elder Otto Schmidt	C. C. Troxell	J. E. Klingaman
1919	Elder J. F. Meyer	B. R. Carnahan	G. P. Bready
1920	Elder D. A. Stickell	J. S. Adam	R. J. Freeman
1921	Rev. J. E. Klingaman	Elder J. C. R. Main	R. L. Bair
1922	Elder E. L. Coblentz	E. R. Hamme	S. A. Troxell
1923	Elder H. S. Bomberger	J. S. Adam	F. M. Erdman
1924	Elder P. C. E. Hauser	F. B. Peck	W. R. Hartzell
1925	Elder D. A. Stickell	G. E. Plott	G. T. Fitz
1926	Elder G. C. Pearson	J. N. Garner	J. M. DeChant
1927	Elder G. C. Pearson	Atvill Conner	G. W. Kerstetter
1928	Elder G. L. Micheael	W. H. Long	J. N. Garner
1929	Elder E. A. Spessard	W. H. Long	R. L. Bair
1930	Elder H. K. DeLauter	Elder E. A. Spessard	F. A. Rosenberger
1931	Elder C. T. Fringer	C. H. Corl	F. B. Peck
1932	Elder J. C. Biehl	E. D. Bright	E. B. Harp, Jr
1933	Elder P. D. Simpson	J. W. Huffman	A. H. Groff
1934	Elder Harry Brindle	N. C. Brown	M. S. Reifsnyder
1935	Elder H. K. DeLauter	H. S. Shue	C. H. Corl
1936	Elder E. A. Spessard	E. T. Plitt	N. C. Brown
1937	Elder J. W. Schnebly	N. C. Brown	F. B. Peck
1938	Elder S. L. Shafer	D. X. Gass	P. E. Saylor

## FALL MEETINGS.

1929	Oct	29	Trinity Chapel, Frederick
1930	Oct	28	Zion's Church, Hagerstown
1931	Oct	27	Christ Church, Middletown
1932	Sept	20	Grace Church, Keysville
1933	Oct	10	Trinity Church, Adamstown
1934	Oct	2	Lazarus Church, Lineboro
1935	Sept	24	Glade Church, Walkersville
1936	Sept	29	St. Paul's Church, Clear Spring
1937	Oct	5	Grace Church, Keysville
1938	Sept	27	Kreider's Church, Westminster

## APPENDIX C

## LICENSURES AND ORDINATIONS.

The following is a complete list of those who have been licensed or ordained by Maryland Classis.

When the Classis was organized, Synod reserved the right to ordain and license candidates. The right, however, was accorded the Classes in 1834, at the earnest request and demand of several of them. Classis licensed candidates in 1832 and 1833, and ordained Rebough as early as 1830; actions which were later confirmed by Synod.

Where blank spaces are found under either heading, "Licensed" or "Ordained", it means that the candidate was licensed or ordained by another Classis.

Name	Licensed			Ordained		
John S. Rebough				Sept	30	1830
George W. Glessner	May	8	1832	May	23	1832
Jonas Sellers	May	7	1833			1833
Henry Aurand	May	7	1833	May	7	1833
J. L. Saunders	May	7	1833	May	7	1833
Stephen Stahley	May	7	1833	May	7	1833
John W. Hoffmeier						1833
D. J. Bragonier	May	6	1834			1834
Cornelius Gates	May	6	1834	May	6	1834
George A. Leopold	May	6	1834	May	6	1834
J. C. Hensel	May	7	1835	May	7	1835
Samuel B. Leiter			1835			1835
W. Martin						1836
Daniel Feete	May	19	1837	Oct	13	1837
A. F. Freese	May	19	1837	Nov	10	1837
Jeremiah Heller	May	19	1837	Oct	22	1837
William F. Colliflower	May		1837	Nov	1	1837
Henry Williard	May	19	1837			
William Zimmerman	May	19	1839	May	17	1840
William C. Webb	May	17	1840			
George W. Williard	May	17	1840	Oct	31	1840
Gardiner Jones	May	16	1841			



William Phillips	May 15 1841	May 15 1841
Albert G. Dole	Jan 24 1844	Jan 25 1844
Edwin Town		Feb 15 1844
Henry Funk	May 19 1844	
George L. Staley	May 18 1845	1846
Ernest W. Reinecke	May 17 1846	
Samuel N. Callender		1846
George W. Aughinbaugh		Nov 23 1846

The names of those licensed by Maryland Classis from now on are recorded in the Licentiates' Book, under the signatures of the Licentiates.

James Bossard	May 23 1848	1848
John S. Ermentrout	May 23 1848	
Samuel Philips		1848
Jacob Hasler	Aug 14 1849	
John M. Beck		Apr 19 1851
Charles M. Jameson		Apr 28 1851
John S. Loose	May 21 1851	
P. Siebert Davis	May 21 1851	
Joseph W. Santee		Oct 15 1851
Joseph H. Apple Sr	May 17 1853	
Lewis H. Kefauver		Early in 1854
Elnathan E. Higbee	May 23 1854	
F. A. Herzburger	Sept 26 1855	
Gustavus Gramm	May 19 1857	June 1957
Gustavus W. M. Schultze	May 18 1858	
Henry I. Comfort	May 18 1858	Sept 4 1858
Charles Jaekel	May 22 1860	
Emmanuel Boehringer		July 1860
John H. Wagner		Apr 12 1861
Edmund Erb	May 20 1862	
John A. Peters	May 20 1862	
Harrison Gentendanner	May 10 1864	
Marcus Bachman		Aug 28 1864
Jacob Pister		1867
Henri L. Grandlienard	May 26 1868	Aug 7 1868
James Crawford	June 5 1871	
Robert Rietzel	June 5 1871	June 1871
Thomas Poulson	Nov 8 1871	
Carl L. E. Schild	May 25 1872	
John M. Souder		Dec 13 1872
M. Treiber		Nov 23 1873
Isaac M. Motter	May 19 1876	
Charles H. Coon		Oct 25 1876
George M. Zacharias	Jan 21 1877	
Henry E. Cook	June 3 1878	
Marion L. Firor	June 3 1878	Mar 24 1879
Silas M. Hench		Nov 18 1879
Charles F. Sontag		Sept 16 1880
Elias Welty	June 5 1882	
Adam S. Weber		July 1 1883
E. Ranson Deatricks	June 14 1884	Sept 14 1884
Calvin B. Heller	June 14 1884	
Henry Ditzler		Sept 14 1885
J. Nevin Bauman	May 29 1886	
J. F. Mackley	May 29 1886	

David A. Souders				July	11	1886
James W. Meyer				June	12	1887
George A. Snyder				July	8	1888
Lloyd E. Coblentz	May	25	1889			
George C. Erb	May	25	1889	May	27	1889
Charles A. Santee	May	25	1889			
George G. Everhart	May	28	1889			
Ambrose M. Schmidt				May	27	1889
Harry F. Dittmar				June	22	1890
Thomas K. Cromer	May	22	1891			
Francis M. Line	May	22	1891			
Hiram J. Macalister	May	9	1892			
E. William Stonebraker	May	17	1892			
Atvill Conner Jr	May	17	1892			
Charles H. Brandt				July	17	1892
Alfred M. Schaffner				May	16	1893
Lewis T. Lampe	May	16	1893			
K. Otis Spessard	May	19	1894	Sept	2	1894
Christopher Noss	May	19	1894	Oct	23	1895
D. Snider Stephan	May	19	1894			
Joseph H. Apple Jr	May	19	1894	Apr	13	1933
F. J. Emil Muehe	May	18	1895			
Harry W. Wissler	May	18	1895			
Frederick W. Bald	May	18	1895	May	3	1896
William E. Bushong	May	15	1896			
Charles D. Shaffer	May	15	1896			
R. Franklin Main	May	22	1897			
Ezra D. Lantz	May	22	1897			
Frederick Cromer	May	22	1897			
Elmer L. Coblentz	May	16	1899	June	3	1899
William E. Lampe	May	16	1899	Jan	5	1900
Charles H. Knight				Nov	4	1899
John W. Gilds	May	19	1900			
William H. Warner	May	19	1900	Dec	22	1907
W. Stuart Cramer	May	22	1901			
Albert C. Dieffenbach	May	22	1901			
Robert J. Pilgram				July	28	1901
J. Hamilton Smith	May	20	1902			
Joseph E. Guy	May	20	1902			
Aaron M. Gluck				Nov	1	1903
Albert J. Collison	May	16	1904			
Frederick A. Cook				Aug	7	1904
James J. Schaeffer				Sept	3	1904
E. Lewis Higbee	May	12	1905	Feb	23	1913
Henri L. G. Kieffer	May	12	1905			
Edward S. Lamar	May	12	1905			
Edward A. G. Hermann	May	18	1906			
J. Albert Evler	May	18	1906			
Guy P. Bready	May	18	1906	June	17	1906
Edgar F. Hoffmeier				Nov	12	1908
Wayne H. Bowers				June	27	1909
Oliver S. Hartman				Sept	28	1911
Alfred M. Rahn				July	2	1912
Herman G. Snyder	May	19	1913			
George N. Hartman	May	25	1914			
John R. T. Hedeman	May	25	1914			
W. Lloyd Anderson	June	28	1915	July	11	1915
Cyrus T. Glessner				Dec	5	1915



Frank H. Blatt			Nov 5 1916
Clarence C. Troxell			July 15 1917
George R. Snyder	May 20 1919		May 20 1919
Roy E. Hoke	Aug 15 1919		Aug 24 1919
Walter D. Mehrling	June 7 1920		June 13 1920
William T. Brundick	May 16 1921		
Francis M. Erdman			June 12 1921
Felix B. Peck			June 18 1921
Murray E. Ness			June 23 1921
Raymond E. Wilhelm			June 24 1921
Ernest W. Brindle			June 3 1923
Nevin C. Harner	May 21 1924		
George T. Fitz			June 1 1924
John M. DeChant			June 7 1925
Wilmer H. Long			June 27 1927
Clarence E. Whetstone			May 27 1928
Howard L. Wink	Oct 15 1928		
Frank A. Rosenberger			May 26 1929
Edward B. Harp Jr	May 14 1929		June 30 1929
Leslie R. Savacool	Oct 29 1929		
C. Earl Gardner	May 21 1930		
Harvey S. Shue			May 25 1930
Claude H. Corl			June 29 1930
Raymond C. Strine			July 4 1930
Nevin E. Smith	May 18 1931		
Nelson C. Brown	May 26 1933		May 28 1933
Edward T. Plitt			June 2 1935
Clark S. Smith			July 12 1936

## APPENDIX D

### DISCIPLINE.

Classis found occasion in a number of instances to exercise discipline upon its members for infractions, in a more or less serious degree, of the Law of God and the Church. The cases involved violations, ranging from failure to report to Classis and non-attendance upon its meetings, to more serious offenses against decency and morality. The punishment meted out ranged all the way from admonition and censure to excommunication. A brief notice of each case follows:

1831. Dietrich Graves. Accused by George Leidy of interfering in the Taneytown congregation and attempting to alienate it from Leidy's Charge. Censured.

1835. Charles Reighley, Pastor at Frederick. Accused of drunkenness and immorality. Tried and found guilty. Deposed and excommunicated.

1838. Albert Helfenstein, Pastor at Baltimore. Had been warned in 1832 that he would be dropped from the roll unless he attended the meetings of Classis more regularly. Erased in 1838 for joining the Protestant Episcopal Church.

1842. D. J. Bragonier and Stephen Stahley. Classis investigated a personal quarrel involving property. The feud had involved certain members of the congregation at Shepherdstown. Both were censured. They became reconciled at the special meeting of Classis.

1844. Edwin Town, Pastor at Funkstown. Tried for leaving his Charge irregularly. Found guilty, but given a certificate of dismissal to the Presbyterian Church.

1844. George W. Williard, Pastor of the Jefferson Charge. Tried for neglect of duty, etc. Found not guilty.

1848. Charles Zimmerman. Warned that he would be dropped from the roll unless he made report and attended the meetings of Classis more regularly. Tried in 1850 for engaging in a secular occupation without the consent of Classis. Acquitted conditionally.

1849. Elder Crumbaugh of the Glade Congregation. Tried for immorality. Found not guilty.

1854. P. A. B. Meister, Pastor of St. John's Congregation at Frederick. Tried for misrepresenting himself as an ordained minister. Found guilty and erased from the roll.

1856. Robert Douglass. Warned and censured for interfering in the affairs of the Keedsyville congregation.

1859. F. A. Herzberger, Pastor of the Fourth Church, Baltimore, and later Pastor of First Church, Washington. Tried for irregularly organizing a congregation, and for interfering in the affairs of other congregations. Found guilty and suspended. Deposed from the Christian ministry in 1862.

1865. M. Ida. Cited for trial for insubordination. Refused to appear. Found guilty and suspended. Erased in 1869.

1867. Moses A. Stewart, Pastor of the Burkittsville Charge. Erased for joining the Roman Catholic Church.

1871. Jesse Steiner, Pastor of the Taneytown Charge. Tried for immorality. Found not guilty.

1872. Robert Reitzel, Pastor of First Church, Washington. Tried for drunkenness and wantonness, especially for performing the Sacrament of Baptism while intoxicated. Found guilty. Deposed from the Christian ministry and excommunicated.

1879. Daniel Gans, Pastor of Third Church, Baltimore. Erased for joining the Roman Catholic Church.

1888. James W. Meyer, Pastor of the Sabillasville Charge. Tried for immorality. Found guilty and suspended. Later made several unsuccessful requests for re-instatement.

1889. Charles F. Sontag, Pastor of Grace Church, Washington. Erased for joining the Protestant Episcopal Church.

1894. Frank Lambader, Pastor of St. Paul's Church, Baltimore. Erased for joining the Baptist Church.

1895. G. A. Neef. Erased for failure to report to Classis.



## APPENDIX E

### CLASSICAL DIRECTORY.

#### CHARGES, CONGREGATIONS, PASTORS, AND CONSISTORIES IN MARYLAND CLASSIS.

##### THE EVANGELICAL REFORMED CHURCH, FREDERICK.

REV. HENRI L. G. KIEFFER, D. D., PASTOR.

15 W. Church St., Frederick, Md.

Elders: Richard S. Hargett, Henry B. Ramsburgh, August T. Brust, Guy H. Droneburg, A. LeRoy McCardell, Guy K. Motter.

Deacons: Lawrence E. Bentz, Elmer I. Eshleman, Charles H. Himes, Emory G. Nusz, C. Frederick Knock, J. Richard Ramsburg.



##### CHURCH OF THE INCARNATION, EMMITSBURG.

REV. E. LEWIS HIGBEE, PASTOR, Emmitsburg, Md.

Elders: E. F. Brown, W. J. Crouse, E. N. Rhodes, H. M. Warrenfeltz.

Deacons: Calvin Crouse, G. J. Martin, H. H. Springer, Fred Wolfe.



##### THE TANEYTOWN CHARGE.

REV. GUY P. BREADY, PASTOR, Taneytown, Md.

GRACE, TANEYTOWN.

Elders: Allen F. Feeser, Edgar H. Essig, Edgar Fink, Elmer Crebs, Carroll Frock, Murray Baumgardner.

Deacons: Elvin Study, William Baker, George Shriner, George Angell, Delmont Koons, Albert Study.

##### GRACE, KEYSVILLE.

Elders: Russell Stonesifer, John Krom.

Deacons: Paul Six, Roger Hahn.



##### ZION, HAGERSTOWN.

REV. SCOTT R. WAGNER, D. D., PASTOR.

229 N. Potomac St., Hagerstown, Md.

Elders: D. A. Stickell, Frank L. Bennett, C. Harry Keller, Harry Brindle, William B. Hicks, Frank S. Schwartz.

Deacons: W. L. Hammond, G. Brewer Middlekauff, Frank N. Hoffmeier, James P. Harter, Garfield W. Tyler, Amer T. Kaylor.



##### ST. MARY'S, SILVER RUN.

REV. FELIX B. PECK, S. T. D., PASTOR.

Westminster, Md., R. D. No. 1.

Elders: George W. Bankert, William E. Brown, Alvin G. Dutterer, Calvin E. Bankert, George N. Bankert, Oliver M. Koontz.

Deacons: Irvin E. Flickinger, Evan D. Kline, Wade H. Brown, Sterling E. Bachman, Ray C. LeGore, Bernard W. Dutterer.

**THE MANCHESTER CHARGE.**

REV. JOHN S. HOLLENBACH, S. T. D., PASTOR, Manchester, Md.  
TRINITY, MANCHESTER.

Elders: Clarence E. Brilhart, C. Robert Brilhart, Harvey Rhodes, William F. Rohrbaugh.

Deacons: Harry Arbaugh, Horatio N. Loats, Robert Kuhns, Irwin Strevig.

**LAZARUS, LINEBORO.**

Elders: Raymond Warner, James A. Wentz.

Deacons: John Keller, Maurice Michael.

**ST. MARK'S, SNYDESBURG.**

Elders: Clarence Miller, Carroll C. Smith.

Deacons: David J. Brilhart, Thomas Simmons.



**THE UTICA CHARGE.**

REV. SEWARD R. KRESGE, PASTOR, Lewistown, Md.

ST. PAUL'S, UTICA.

Elders: Harry G. Baer, F. Stanley Stull, Mehrl H. Ramsburg, L. Frank Martz.

Deacons: Albert Klipp, Guy Stull, Clarence Warner, Glenn Stull.

**ZION, CHARLESVILLE.**

Elders: E. L. Wachter, Carl Holtz, John Holtz, Granville Holtz.

Deacons: Austin Zimmerman, Lewis Sunday, Tolbert Houck, C. C. Zimmerman

**GRACE, PLEASANT HILL.**

Elders: Josiah R. Feaga, S. Fenton Harris, Harold G. Clem, Clarence J. Firor.

Deacons: William Feaga, Milton Shook, Harold M. Free, Herbert Staley.



**THE CARROLL CHARGE.**

REV. CHARLES B. REBERT, PASTOR.

Westminster, Md., R. D. No. 2.

BENJAMIN'S (KREIDER'S).

Elders: Lewis Hull, Harry Little.

Deacons: John Hull, Clarence Hyle, Russell Warner, Frank Hull.

**ST. MATTHEW'S, PLEASANT VALLEY.**

Elders: Jacob Frock, Charles Geiman.

Deacons: Elwood Angeil, David Yingling, Luther Brown, Kenneth Myers.

**JERUSALEM, BACHMAN'S VALLEY.**

Elders: Clarence Leppo, George Sullivan.

Deacons: Maurice Detter, Percy Leppo.



**THE MT. PLEASANT CHARGE.**

REV. GEORGE K. ELY, PASTOR.

Frederick, Md., R. D. No. 1. (Mt. Pleasant).

MT. PLEASANT.

Elders: Herman A. Buckey, (Emeritus), Lewis F. Lochner, Walter J. Hahn, Greenberry Ecker.

Deacons: Darwin Burrier, Grayson Fogle, Howard Lochner, Gordon Sheetenhelm, Reno Smith.



**GRACE, TRINITY.**

Elders: Clifford G. Miller, Jacob G. Shawbaker, Clyde Smith.

Deacons: James Hyatt, Harry Main, Eldred Carpenter.

**THE MANOR CHARGE.**

REV. HARVEY S. SHUE, PASTOR, Adamstown, Md.

TRINITY, ADAMSTOWN.

Elders: John W. Thomas, J. Calvin Hoffman, Edgar L. Thomas, Harry L. Thomas.

Deacons: Jesse Stup, Charles Carlin, G. Frank Thomas, Carl O'Hara.

**ST. JOHN'S, BUCKEYSTOWN.**

Committee in Charge: Miss Ella Krieg, Miss Minnie Keller, Mrs. Edgar Nicodemus.

**THE JEFFERSON CHARGE.**

REV. CLAUDE H. CORL, PASTOR, Jefferson, Md.

JEFFERSON.

Elders: T. Claude Keller, D. L. Slagle, W. Frank Fry, George Lakin, Harry Remsburg, George Thomas.

Deacons: John Biser, Wilbur Gordon, Norman Himes, Leon Ferrell, Francis Morrison, Norman Remsburg.

**MT. ZION, FEAGAVILLE.**

Elders: William Hargett, Daniel Castle.

Deacons: Malcolm Handley, Roy Bartholow.

**EMMANUEL (BAUST).**

REV. MILES S. REIFSNYDER, S. T. D., PASTOR.

Westminster, Md., R. D. No. 7.

Elders: Howard N. Maus, Edward Koontz, Martin Koons, Charles Heltebridle, Abram Dodrer, George Dodrer.

Deacons: Oliver Brown, Paul Stonesifer, J. Walter Keefer, Norman Graham, George Humbert, Noah Warehime.

**GRACE, FREDERICK.**

REV. RALPH E. HARTMAN, PASTOR.

507 Elm St., Frederick, Md.

Elders: James C. Biehl, Virgil R. Eaton, H. Frank Foland, Hugh V. Gittinger, Arthur R. Remsburg, Leo H. Sommerfield.

Deacons: Burton M. Creeger, Marion I. Green, Howard T. Smith, Harry H. Swomley, E. Eugene Thomas, G. Bernard Zimmerman.

**CHRIST'S CHARGE, HAGERSTOWN.**

REV. HARVEY A. FESPERMAN, D. D., PASTOR.

52 Broadway, Hagerstown, Md.

CHRIST'S, HAGERSTOWN.

Elders: H. Kieffer Ramsburg, J. William Schnebly, R. Paul Smith, J. Guy Weagley, William G. Boryer, Ellis G. Hoover, Earl Brewer, Mrs. Emma Benner.

Deacons: Charles Mark, Kieffer Spessard, Lloyd Zitzman, Merle G. Kaetzel, John F. Beard, Robert Hyssong, Scott R. McKane, Lewis Ditts.

## SALEM.

Elders: Lewis E. France, Scott Beckley, William C. Maugans, Paul Binkley.

Deacons: Roy Hoffman, George Ringer, Samuel Wolfensberger, Paul Hoffman.



## THE CLEAR SPRING CHARGE.

REV. J. WADE HUFFMAN, PASTOR, Clear Spring, Md.

## ST. PAUL'S, CLEAR SPRING.

Elders: L. Allen Schnebly, William H. Martin, Frank O. Seibert, John C. Farrow.

Deacons: Kieffer S. Seibert, George Snyder, Roy C. Schnebly, Keller J. Rowe.

## ST. JOHN'S, CLEAR SPRING.

Elders: G. W. Widmyer, G. Howard Smith, Bernard Seibert, G. B. Haugh.

Deacons: Fred A. Shank, Donald C. Haugh, Allen B. Seibert, John H. Strite.



## THE THURMONT CHARGE.

REV. EDWIN D. BRIGHT, PASTOR, Thurmont, Md.

## TRINITY, THURMONT.

Elders: Harvey D. Beachley, Samuel Long, James H. Firor, Ross Firor.

Deacons: Raymond Creager, Marshall Leatherman, Lloyd Mackley, George Zinkham.

## APPLE'S.

Elders: Charles B. Wastler, William W. Troxell, Ivan Harbaugh.

Deacons: Calvin Troxell, Charles Smith, Russell Troxell.

## MT. TABOR, ROCKY RIDGE.

Elders: Maurice Barrick, Roy Dinterman, Harvey Stambaugh.

Deacons: Charles Staub, J. Wesley Dubel, Grover Barrick.

## ST. JOHN'S, CREAGERSTOWN.

Elders: William Long, Russell Seiss, Samuel Long.

Deacons: Frank Long, John Long, Harry Isanogle, Glenn Harbaugh.



## THE BOONSBORO-MT. MORIAH CHARGE.

REV. ADDISON H. GROFF, PASTOR, Boonsboro, Md.

## TRINITY, BOONSBORO.

Elders: C. D. Young, Herbert Bender, John V. Alexander, Joseph Beeler.

Deacons: A. D. Mullendore, Page Ditto, George Kefauver, Francis Kefauver.

## MT. VERNON, KEEDYSVILLE.

Elders: Jacob Eavey, Charles B. Taylor, E. B. Knadler.

Deacons: George S. Line Millard D. Kefauver, George Snively.

## CHRIST, SHARPSBURG.

Elders: J. Fred Roulette, Charles E. Long, Harry W. Stillwell.

Deacons: Fred T. Remsburg, J. Evans Poffenberger, J. Edgar Remsburg.

## MT. MORIAH.

Elders: William Davis, George Downey, Harry Friend.

Deacons: Davis DeLauder, Harry Dellinger.



**THE GLADE CHARGE.**

REV. NELSON C. BROWN, PASTOR, Walkersville, Md.

**THE GLADE, WALKERSVILLE.**

Elders: John E. Cramer, Thomas L. Cramer, Allen Ramsburg, David Hoke.

Deacons: Elroy Grimes, H. Ralph Cramer, William Powell, Edward Hummer.

**ST. JOHN'S, WOODSBORO.**

Elders: Reuben H. Bair, Jacob P. Feiser, Ira Houck, Wilbur Hummer.

Deacons: Joseph Tressler, Amos Arnold, J. William Schwarber, A. Lamar Barrick.

**THE CAVETOWN CHARGE.**

REV. EDWARD T. PLITT, PASTOR, Cavetown, Md.

**CHRIST, CAVETOWN.**

Elders: Eugene A. Spessard, John Phettyplace, Hoy D. Newman, Raymond Frey.

Deacons: John Pound, Arthur Sprecher, Samuel Winter, Harry Frey, Charles Masters, Frank Doyle.

**ST. JAMES, WOLFSVILLE.**

Elders: Claude U. Stottlemeyer.

Deacons: Loy Wolfe, Philip Warrenfeltz, Hugh Warrenfeltz, Hoy Brandenburg.

**ST. PAUL'S, WESTMINSTER.**

REV. NEVIN E. SMITH, PASTOR, Westminster, Md.

Elders: Oliver M. Crouse, Joseph Hunter, Dr. L. K. Woodward, Frank Butler, Charles R. Foutz, Jr., J. Thomas Anders.

Deacons: Arthur P. Scott, John Myers, Richard Myers, Harry Feeser, Howard E. Koontz, Jr., Paul Kuhns.

**THE BURKITTSVILLE-BRUNSWICK CHARGE.**

REV. CLARK S. SMITH, PASTOR, Burkittsville, Md.

**RESURRECTION, BURKITTSVILLE.**

Elders: McDuell Staley, Ira R. Beatty, Charles M. Huffer, Russell L. House.

Deacons: E. H. Smith, M. L. Huffer, Roger H. Wiliard, Lee Arnold.

**FIRST, BRUNSWICK.**

Elders: Lloyd E. Roelke, Ridgely Flook, J. Edgar Ferrell, W. C. Wheeler.

Deacons: Orin Virts, Charles Eagle, John Souder, Jr., Marshall Barger.

**CHRIST, MIDDLETOWN.**

REV. PHILIP E. SAYLOR, PASTOR, Middletown, Md.

Elders: J. Vernon Coblentz, Dr. N. E. Kefauver, Albert E. Holter, W. B. Coblentz, H. Kieffer DeLauter, Millard T. Riddlemoser.

Deacons: Luther Miller, Oscar Holter, J. Wilmer House, Frank H. Darner, John D. Kefauver, Harry T. Cline.

**THE SABILLASVILLE CHARGE.**

REV. DARWIN X. GASS, PASTOR, Sabillasville, Md.

St. JOHN'S, SABILLASVILLE.

Elders: C. B. Harbaugh, D. A. Wagaman, Thomas Wagaman, Howard R. Wagaman, Lester G. Bittner.

Deacons: Roy C. Pryor, Paul Wagaman, Harold Bittner, Edgar McClain, Paul C. Frey.

**ST. STEPHEN'S, HIGHFIELD.**

Elders: C. C. McLaughlin, Victor L. Pryor, William Happel, A. L. Happel.

Deacons: John A. Zimmerman, Lawrence Walter, Theodore J. Zimmerman, S. S. Bittner, Charles E. Keckler, T. O. Eyler.

**JACOB'S.**

Elders: George E. Harbaugh, Jerry Miller.

Deacons: Ernest G. Gladhill, Paul Gladhill.

**CHRIST, FUNKSTOWN.**

REV. EDWARD T. PLITT, STATED SUPPLY, Cavetown, Md.

Elders: Ray C. Gimple, Gail Iseminger.

Deacons: Miss Irene Martin, Miss Margaret Williams, Lester Itnyre, William Zimmerman.

**MINISTERS NOT IN ACTIVE PASTORATE.**

REV. JOSEPH H. APPLE, LL. D.

Frederick, Md.

President, Emeritus, Hood College.

REV. ROBERT L. BAIR,  
163 East Springettsbury Ave., York, Pa.  
Retired.

REV. WILLIAM R. BARNHART, D. D.  
Upper College Terrace, Frederick, Md.  
Professor, Hood College.

REV. HARRY N. BASSLER, D. D.  
Althouse Apts., 6 N. Thirteenth St., Harrisburg, Pa.  
Retired.

REV. ATVILL CONNER, D. D.  
Walkersville, Md.  
Retired.

REV. EDWARD B. HARP, JR.,  
Cavite Navy Yard, Phillippine Islands,  
Chaplain, U. S. Navy.



REV. WALTER R. HARTZELL,  
1807 Virginia Ave., Hagerstown, Md.  
Superintendent, "Homewood."



REV. PETER E. HEIMER, Ph. D.  
Care Y. M. C. A., Frederick, Md.  
Retired.



REV. ROY E. HOKE, Ph. D.  
Care Emory & Henry College, Emory, Va.  
Professor, Emory & Henry College.



REV. GEORGE W. KERSTETTER,  
843 Maryland Ave., Hagerstown, Md.  
Instructor, State Penal Farm.



REV. WILLIAM E. LAMPE, Ph. D., LL. D.,  
Schaff Building, 1505 Race St., Philadelphia, Pa.  
Secretary of the General Synod.



REV. G. NEVIN REBERT, Ph. D.  
Mott Ave., Frederick, Md.  
Professor, Hood College.



REV. GEORGE R. SNYDER,  
Yuanling, Hunan, China.  
Missionary to China.



REV. ERNEST E. WEAVER,  
110 Lexington Ave., East Lansdowne, Pa.  
Retired.



LIC. GEORGE N. HARTMAN,  
3935 Forest Ave., Norwood, Ohio.  
Secretary, Y. M. C. A.

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